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# LESSONS ON THE GEOGRAPHY & HISTORY OF PALESTINE



# NOTES AND LESSONS

ON THE

# **GEOGRAPHY**

AND

# HISTORY OF PALESTINE;

WITH

Pints to Teachers.



BY

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#### PREFACE.

In writing the following pages my object was three-fold. First, To present the teacher with a method of preparing notes of a lesson on geography for his own individual use in giving such lesson. To be of any service to a teacher, while addressing his class, the notes of a lesson must be short, clear, suggestive; containing little or nothing of the substance of the lesson itself. Second, To give him examples of actual lessons followed out to their minutest detail in matter and manner. Third, To shew the great importance of questioning as a means of instruction. In this last particular many teachers fail; and for that reason I have given the examinations to the first four or five lessons with as much completeness as I could make apparent in writing. It should be observed, however, that in most lessons of a really instructive kind, and in which the pupils are led to take a lively interest, much of an incidental but vastly important character will occur, for which I could not possibly provide. Here the teacher must be left to himself.

The lessons were all prepared for the upper division of the Battersea Model School. It is very necessary to bear this in mind. To a younger, and, consequently, lower division, the lessons would have been much shorter, and of a much more simple character. There are, however, some lessons which are fit only for a good first class, as, for instance, that on Jerusalem and its Environs, and all those on the History of Palestine. One essential element of a good lesson is—its adaptation to the capacities and attainments of the pupils. This adaptation can be manifested in various ways; but chiefly in simplicity of arrangement, and simplicity of language. The following lessons, must, therefore, be taken-with the exceptions mentioned—as being adapted to a good first division of a good elementary school. How far others may agree with me in connecting Scripture History, in the manner I have connected it, with the Geography of Palestine, I know not; but I have always found such lessons to be more interesting, and to have made a more durable impression than those in which the Scripture illustrations were omitted. I have also found it to be more effective to read certain passages from the Bible, than to quote them from memory. The former plan carries with it more authority than the latter, and I have often been astonished at the difference. Where the Scripture narrative can be shortly, and appropriately, "pictured out," it is a much better plan than simply telling it.

I have never found anything objectionable arising out of this practice. A school should be—as far as a teacher can make it—like one large family; and that *kind* of language, and that *tone* of voice, which a wise parent would adopt in teaching his children, are precisely such as a teacher will find to be the most effective in addressing his pupils.

G. H. TAYLOR,

Model School, Battersea.

# HINTS TO TEACHERS.

- 1. In the following pages I have laid down a form; it remains for you to give it life. System, beyond certain limits, is nothing; soul everything. The most perfect system may be barren; the most imperfect, comparatively fruitful. Sympathy begets sympathy; earnestness, earnestness; love, love; sincerity, sincerity; truth, truth, under any system. So, also, indifference begets indifference; sloth, sloth; unkindness, unkindness; falsehood, falsehood, under any system. Good begets good; and evil, evil. Do you seek to be successful as a teacher? then be yourself all that you wish your pupils to be. Remember that you only instruct by communicating information, but you educate by the manner in which that information is communicated.
- 2. Success in imparting instruction depends upon the observance of a multitude of little, and, apparently, very trifling things. Natural fitness, tact, and quickness of apprehension, enable some teachers, almost unconsciously, and without effort, to pay attention to the numerous details of their art, and thus insure success. To others it must be a work of labour, but that labour given success is almost equally certain. I have known the most astonishing changes produced in teachers by an unremitting attention to trifles. Many clever men, as scholars, make very poor teachers, and often for no other reason than this—that they are either incapable of paying, or think it beneath them to pay, attention to little things.

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- 3. No man can ever become a successful educator of youth without an earnest soul, great love for children, and a love equally as great for his profession. The moment he ceases ardently to love his calling, that moment it becomes a trade, a question of material profit and loss; all the life-giving, vivifying, quickening influences are gone. pupils ask for bread; he gives them a stone. a teacher is an impostor, a cheat, an utterer of base coin. It matters not how eloquent his language, how accurate his address, how extensive his knowledge; all is dead dirt and rubbish; that which gives life, power, meaning to all, spirit, is wanting. Only in so much as you can communicate certain sympathetic. invisible, but wonder-working influences; only in so much as you can go out of yourself and spiritually enter the mind of a child to shape and fashion it, only in so much can you really and truly educate. It is by a mysterious communing of soul with soul that the heart, the affections, the conscience, the judgment, the feelings, all in which man differs from the brute, are effectually wrought upon.
- 4. Never give any lesson without preparation. Know precisely what you are going to do, and how you intend to do it. The habit of thinking over the lessons before giving them you will find to be invaluable to yourselves, and of immense benefit to your scholars. He who fails to do this fails in realizing the greatest happiness of which a teacher's life is susceptible.
- 5. In making notes of a lesson the following general scheme will be found to answer for most lessons:—
  - I. Division of Subject. II. Development.

Suppose the lesson to be upon the elephant, then the following would come under the head Division of Subject:—1. Description. 2. Geographical Distribution, or, to a young class, Where Found. 3. Habits, Stories of, &c. 4. Uses. 5. History. The latter only to an advanced class. The most interesting lessons of this class, to an upper division of a school, I have found to be those which treat of design in the structure, instinct, and clothing of animals. Suppose the lesson to be upon coal, then the following would come under the same head:—

1. Description.

- 2. Geographical Distribution.
- 3. Uses.
- 4. History.

Before any attempt at development can be made, it is essentially necessary to know the average age and attainments of the pupils for whom the lesson is intended. The known must be made the foundation, the starting point, of the unknown. Other divisions of a lesson on coal might be made for an advanced class, as, for instance, the following:—

1. Composition.

2. Geographical Distribution.

3. Mode of Deposition.

- National advantages in reference to wealth, commerce, industry, &c.
- 6. Before commencing any lesson wait for perfect silence, and see that all eyes are upon you. Never, when you can help it, correct noise or disorder in a class by speaking about it. Cease the work you have in hand and look the offender or offenders steadfastly in the face till quiet, then resume the lesson.
- 7. Cultivate a firm but persuasive tone of voice, and above all avoid monotony. The best arranged lessons are dull, feeble, and uninteresting when delivered in one unvarying tone of voice. The only way of escape here is to abandon yourself to the

lesson, and to be in downright earnest. Clearness and distinctness in pronunciation are matters of the greatest importance; there can be no really good teaching without.

8. Learn to question rapidly and pertinently. This is a matter of the first importance. What the plough is to the soil, questioning is to the mind. It is much better to lead a class to some general conclusion by a well-contrived series of questions, than formally to enunciate the same, and then prove its truth. The following general principles may be found of service:—

Let the questioning be thorough and embrace everything stated in the lesson. Avoid general or ambiguous questions. All questions should be particular, and admit of only one short answer. In a lesson on the seasons a teacher in questioning his class began thus, "Now what is the cause of the seasons?" An answer to this would have been a reproduction of the whole lesson. Avoid putting questions ending in "what." This is inelegant and may be easily changed by transferring the "what" to the beginning of the question. The area of this country is what? can be readily changed to, What is the area of this country? Palestine is bounded on the north by what? easily becomes, By what is Palestine bounded on the north? Questions requiring a yes or a no for an answer should, as a general rule, be avoided on the ground that they do not call for any exercise of intelligence. Never admit without correction an imperfect, ungrammatical, or in any other way improper answer. Do not, however, make the corrections yourself, but in every case possible, elicit, by questioning, the correct answers.

9. The method of examination by ellipses should be carried out in all gallery or collective lessons. It should, generally, occur at the end of the lesson, and embrace only its leading features and divisions. The advantages of this kind of examination are as follow:—First, It combines repetition with interest. The pupils feel great delight in supplying the ellipses. Second, After each division of the lesson has been gone through and questioned upon, the simultaneous examination brings it as a whole before the minds of the pupils. Third, If the number of scholars be large it is the only means of testing their knowledge as a body. Fourth, It provokes general interest and attention.

- 10. Let your language be as descriptive as you can well make it. A river must have breadth, be either rapid or slow, clear or muddy, straight or serpentine. It must flow through a certain kind of country, either flat or hilly, barren or fruitful, wooded or otherwise as the case may be. Of course these particulars need only be attended to fully in the case of important rivers. You can give no idea of a mountain, or of the ocean; they must be seen.
- 11. Never attempt to give a lesson on the physical geography of any country without drawing a map of that country on the black board. Any approximation to accuracy on this method is better than calling attention to a map. The study of a good map should be taken up afterwards. I have given a rough sketch of a map such as a teacher may sketch on the black board in two or three minutes.
- 12. Beware of realizing the old proverb, "The more haste the less speed." Never pretend to exhaust the physical geography of any important country in one lesson. This is cramming not teaching. It is not possible for the pupils to remember well all that they ought to know about the position of a country, its boundaries, the general configuration of its surface, the direction and extent of its mountain ranges, its principal rivers, its climate, its vegetable and animal productions, &c. &c., from what may be said of each in one lesson.

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- 13. As far as possible present samples of the objects about which you are speaking. Do you say that such a country exports raw cotton? then shew a piece. Are the Grampian hills composed of granite? then exhibit a lump and let it be examined. Is the hippopotamus a huge, clumsy, unwieldy animal, with four thick legs like the trunks of trees? then, if you cannot get the pupils to see the animal itself, let them, at least, see a picture of it. One glance at a good picture is better than the best viva voce description. Carry this principle out as far as convenient and necessary. In any other way you teach words, not things.
- 14. Lay it down as a rule never to do that for a pupil which, by a proper exercise of mind, he could do for himself. Encourage self-effort as much as possible.

## NOTES AND LESSONS

ON

# SCRIPTURE GEOGRAPHY.

#### LESSON I.—Palestine.

(Notes of Lesson.)

DIVISION OF SUBJECT.

I. Position.\*

II. Boundaries.

III. Area, &c.

IV General Description.

#### DEVELOPMENT.

- I. Between 31° and 34° N. Lat. and 34° and 36° E. Long.
- II. N. Mountains of Lebanon. S. Arabian Deserts. E. The Syrian Desert. W. The Mediterranean.
- III. About 180 miles in length with an average breadth of 65 miles. Area 180 × 65 = 11700 miles.
- IV. 1. General description. 2. The Mountains.3. Rivers and valleys. 4. Lakes.

#### LESSON.

- I. Position. Palestine, or, as it is sometimes called, the Holy Land, extends from the thirty-first
- It may be well to observe here, that, had this lesson been intended for a very young class, the Development in reference to this word would have been very different. In that case I would have omitted altogether the latitude and longitude of the country, and have mentioned only the hemisphere, zone, &c.

to the thirty-fourth degree of north latitude; and from the thirty-fourth to the thirty-sixth degree of east longitude. Here is the thirty-first degree [pointing to it] of north latitude, and here the thirty-fourth; and, as you see, the country lies between the two. If you look towards England you will see that Palestine is many degrees nearer the equator than England. Now what happens, with regard to the climate of a country, as we approach the equator? It gets hotter. And since Palestine is much nearer the equator than England, what will be one great difference in their climates? Palestine would be much hotter than England. Then upon what, chiefly, does the climate of a country depend? Its position with regard to the equator.

#### Examination.

What is the length of Palestine in degrees? Its breadth in the same terms? How many degrees east of Greenwich is it? Between what degrees of latitude is it placed? North or south latitude? What do you mean by north latitude? Between what degrees of longitude is it situated? East or west of Greenwich? Upon what, chiefly, does the climate of a country depend? What will be one great difference betwixt the climate of England and the climate of Palestine? How do you know that?

II. BOUNDARIES. Palestine is bounded on the north by the mountains of Lebanon; on the south by the deserts of Arabia; on the west by the Mediterranean Sea, called, in Scripture, the Great Sea; and on the east by the Syrian Desert. [These should be written down as repeated.]

- N. Mountains of Lebanon.
- S. Deserts of Arabia.
- W. The Mediterranean, or Great Sea.
- E. The Syrian Desert.

Examination. (Mixed Methods.)

Palestine is bounded on the north by the ... mountains

of Lebanon. On the south by the ... deserts of Arabia. On the west by the ... Mediterranean, or Great Sea; and on

the east by the ... Syrian desert.

What are its boundaries on the north? on the south? on the east? on the west? What desert lies to the east of Palestine? Where are the mountains of Lebanon? Where the Syrian desert? Where the Arabian deserts? What country lies to the west of the Syrian desert? To the south of the mountains of Lebanon? &c.

III. Area. Having seen where this country is · situated, and what are its boundaries, we will now see what is its area, or superficial extent. How many degrees is it in length? Three, nearly. What is the length of a degree of latitude? Sixty-nine and a half miles. Then since there are 691 miles in one degree, and since it takes three of these degrees to measure Palestine, how can I find its length in miles? By multiplying 691 by 3. [Here put the figures down on the black board, and single out some boy to go through the multiplication. Do not suffer him to say 3 times 9 are 27; 7 and carry 2, and so on; but accustom all the pupils, in such exercises, to perform the work silently, and to give you the result only. Should a wrong figure be named, every boy in the class should be at liberty to signify the same by holding up his right hand. On no account must any boy speak till he has held up his hand and received permission.]

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208 miles.

This result, however, is too great. Palestine is only about 180 miles in length. But if it were quite three degrees from north to south it would be 2081 miles in length. It has an average breadth of about 65 miles. Now, since you know its length in miles, and its average breadth in miles, can you tell me how I may

find its area, or superficial extent? [Put the figures down, and go through the multiplication as before.]

180 Length. 65 Breadth.

900 1080

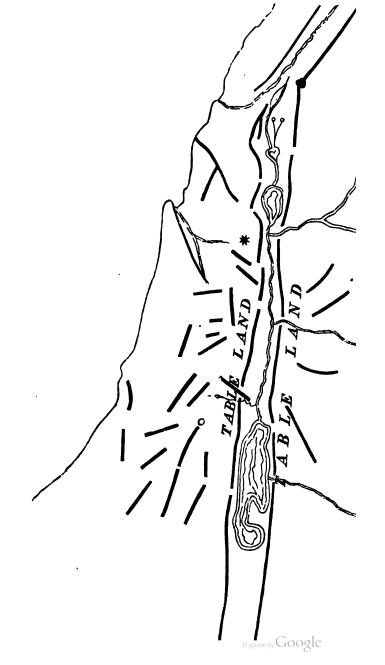
11700 Area in miles.

Palestine is but a small country, it being only one fifth the size of England and Wales. The seven southern counties, Cornwall, Devon, Somerset, Sussex, Kent, Wilts, and Hants, cover an area equal to the whole of Palestine.

#### Examination.

What is the length of Palestine in miles? In what direction measured? What is its breadth? What its area? What country is five times bigger than it? What seven counties in England are equal to it in area? &c. [Here take down the map, and use only the black board.]

IV. GENERAL DESCRIPTION. In shape the Holy Land is something like this. [Here sketch the map on the black board.] With regard to its surface this country is one of the roughest, stoniest, and hilliest in the world. It is a land of hills and valleys. Every variety of scenery may be found in it, and almost every variety of climate. In some parts you may travel for days together over an arid soil covered with rocks, and surrounded with high, sterile, and rugged mountains. In other parts you would be delighted with the beauty of the scenery, and the abundant fertility of the soil. The valleys and plains of Palestine are remarkable for their fertility. In some of the valleys there are lemon trees as large as our oaks, mingled with groves of olives, palms, sycamores, fig trees, orange trees, mulberry trees, and many others pleasant to the eye



and useful to man. In the plains the ground is covered with all sorts of wild flowers. White and red roses, white and yellow lilies, rosemary, hyacinths, and other flowers, are seen in great abundance. The country gets more and more hilly, rocky, naked, and desolate, from north to south. Dividing it into three parts, northern, central, and southern, the following description will apply. The northern part is the most fertile, and contains the greatest amount of level surface. The central part is not so fertile, while it is more hilly. The southern part is still

less fertile, and much more rocky and hilly.

2. THE MOUNTAINS. The mountains of Lebanon, under various names, run through the whole length of the country from north to south. There are two ranges; the western range is called Libanus, and the eastern, Anti-Libanus. [Put the names down on the black board.] They run nearly parallel to each other, like the rails of a railroad. Libanus takes a south-westerly course towards the sea, in this direction. [Here draw a line in your map to shew it.] Anti-Libanus runs parallel to it, like this. [Drawing another line.] Somewhere about here it sends one branch off to the west and another to the east. Both branches, separated occasionally by fertile valleys, run through the whole land, forming one immense valley, extending from the north of Palestine to the gulf of Akabah in Arabia.

3. RIVERS and VALLEYS. What should you call that piece of ground enclosed on the east and the west by these mountains? Yes, it is a valley; and it is called the valley of the Jordan. From its being called the valley of the Jordan, what river, may you suppose, runs through it? This is the largest plain in Palestine, and contains the largest river of the country—the Jordan. The breadth of the valley is about twelve miles, and its length, in Palestine, about one hundred; but it does not, as I have just told you, terminate in Palestine; it runs southward dow

to the gulf of Akabah in Arabia. There are other large valleys in Palestine, but none so large as this.

4. LAKES. In this plain, or valley, there are three lakes, and one river; they are all connected with each other, and run from north to south. First, there is lake Huleh, or Houle; second, the lake of Tiberias; and third, the lake of Asphaltites, often called the Dead Sea. [Put the names down on the board.] These lakes increase in size as we go southward. Lake Huleh is small, the lake of Tiberias is much larger, and the lake of Asphaltites is the largest of all. There are no other sheets of water worthy of notice in Palestine. Out of the plain of the Jordan there are nothing but brooks, which are often dried up by the intense heat of the summer and the long droughts.

General Examination. (Mixed Methods.)

Palestine is in length about ... 180 miles, and in breadth about ... 65 miles. It has an area of ... 11700 miles, and is about one fifth the size of ... England. Palestine is bounded on the north by the ... mountains of Lebanon. On the south by the ... deserts of Arabia. On the east by the ... Syrian desert; and on the west by the ... Mediterranean, or ... Great Sea. It is a land of hills and ... valleys, the valleys being exceedingly ... fertile. If we divide the country into three parts the southern part is the most ... rocky and ... hilly; it is also the least ... fertile. The most fertile part is in the ... north, which contains the greatest amount of ... level country. The greatest plain is the plain of the ... Jordan; which runs from north to ... south through the whole ... country, and terminates at the gulf of ... Akabah in ... Arabia. This plain is in length about ... 100 miles, and in breadth about ... 12 miles. It contains three ... lakes: the first of which is called ... Huleh, the second ... Tiberias, and the third ... Asphaltites, &c.

What is the general character of the surface of Palestine? What parts are exceedingly fertile? Name some of the trees which grow in this country. Name some of the flowers. What part of the country is the most fertile? Which the least fertile? Where is the greatest quantity

of level ground? Where the least? What mountains run through the whole country? How many ranges are there of these mountains? What is the western range called? What the eastern? Where does the eastern range divide? What plain do these branches enclose? What is the length of this plain in Palestine? Its breadth? Where does it terminate? What lakes are contained in it? Are there any rivers of importance besides the Jordan? What becomes of the other streams in summer?

N.B. As this is an introductory lesson I have purposely avoided all detail. The design of the lesson is, First, To fix the position of the country in the minds of the children. Second, Te give them some general notions of its surface. The details will be worked out in subsequent lessons.

# LESSON II.—River system of Palestine.

DIVISION OF SUBJECT.

I. General Description.

II. The Jordan.

III. The Lakes.

#### DEVELOPMENT.

I. Simplicity of river system—The brooks.

II. The three sources—From Hasbeiya to Houle 25 miles—Runs over a bed of pebbles—Banks lined with brushwood, &c.—From Houle to Gennesareth 12 miles—Valley widens from Gennesareth southward—The Ghor—The two valleys—From Gennesareth to the Dead Sea 60 miles—The rapids—The fords—Total length 150 miles—Levels—Historical events.

II. 1. Lake Houle, Huleh, Waters of Merom. Triangular—Length, 6 miles; breadth, 3 miles—On the north a large marsh, bounded by fine meadow land—Eastern and western sides ploughed—Plains covered with sheep, goats, camels, &c.

2. SEA OF GALILEE, TIBERIAS, GENNESARETH. Length, 12 miles; breadth, 5 miles—Enclosed on the east and west by mountains—Liable to sudden storms from the north and south—Gennesareth in the time of Christ and as it appears now—Historical events.

3. Dead Sea, Sea of Sodom, Salt Sea, Sea of The Plain, Lake Asphaltites. Length, 40 miles; breadth, 10 miles—Enclosed on the east and west by steep and rugged mountains—Appearance of the Dead Sea from their summits—General description of the scenery—Wild, rocky, barren—Level—Waters taken off by evaporation—Their saltness and density—The traveller—Taste of the water—Salt—Bitumen—Sulphur—Cities of the Plain.

#### LESSON.

#### I. GENERAL DESCRIPTION.

Nothing can exceed in simplicity the river system of Palestine. One comparatively small river running through the land from north to south, and three lakes all connected with the river, constitute the main features of this system. In the rainy season there are innumerable brooks which flow from the east and the west into the river and the lakes, assisting to swell the current of the former. Most of these brooks are dried up during the hot season, and become, therefore, of comparatively small importance in a geographical point of view, though, by their number, they contribute in no small degree to the nourishment and fertility of the soil.

#### II. THE JORDAN.

We will commence, then, with the river Jordan, the only permanent river of Palestine. About the true source of this river there is some difference of opinion, but all agree in placing it near the Jebel-es-Sheik, or Old Man's Mountain, the southern termination of Anti-Libanus. Three several sources have been pointed out, Hasbeiya, Banias, and Tel-el-Kadi. Of these Hasbeiya seems to have the

greatest claims to being considered as the true source of the Jordan. Here is Hasbeiya; here, Banias; and here, Tel-el-Kadi.\* Hasbeiya, you see, is much further north than either Banias or Tel-el-Kadi, and as it is also a longer and a wider stream than either of those sent from the two last-mentioned places, it has a greater right to be considered the true source of the Jordan. From its source at Hasbeiya to its entrance into lake Houle, or Huleh, the Jordan is about 25 miles in length. Its stream is rapid, and it runs over a bed of pebbles. The banks are lined with various kinds of brushwood and trees, among which latter are the willow, sycamore, and oak. Here is lake Houle, called in the Old Testament the waters of Merom. I shall tell you something about this little lake by and by, at present I want to speak about the Jordan. After quitting lake Houle it runs in a southerly direction for about 12 miles, when it enters the lake of Gennesareth. Here is the lake of Gennesareth. The valley of the Jordan, between lake Houle and lake Gennesareth, is much narrower than we find it lower down, and the course of the river itself is somewhat tortuous or serpentine. The banks are thickly covered with brushwood and flags. The oleander, willow, tamarisk, and papyrus reed, grow here in large quantities, so that the stream in many places is altogether hidden by them. In olden times these thickets were the resort of lions and other wild beasts, which, when the river overflowed its banks, came out into the valleys and caused much alarm among the inhabitants. There are no lions there now, but the boar, jackal, and a great number of birds still frequent the thickets of the Jordan. The Jordan flows onward through the sea of Galilee, and its stream may be distinctly traced in the centre. The valley of the Jordan widens considerably from the lake of Gennesareth southward. It is called by the Arabs El-Ghor, the

<sup>\*</sup> Mark their position on the black board.

depressed tract or plain. This Ghor contains, in fact, two valleys differing very materially in ap-One valley, that through which the Jordan runs, is, in some places, remarkably fertile, and the banks of the river especially are covered with trees, flags, and brushwood. The other valley stands above that of the Jordan, and is, for the greater part, wild, cheerless, and barren. The bare and rugged mountains rising up on either side to the height of 1500 feet, impart a character of grandeur and sublimity to the whole plain. Jordan, after leaving Gennesareth, flows southward through the lower valley for about 60 miles, when it enters and loses itself in the Dead Sea. way from Gennesareth it forms a great number of rapids, or little falls in the water, occasioned by corresponding falls in the bed of the river. Upwards of thirty of these falls have been counted, and some of them were great enough to peril the safety of a boat in which a party were sailing down the river. The channel of the Jordan varies in different places and at different seasons. Its average breadth has been estimated at 90 feet, and its average depth at 9 feet. During the dry season it can be forded in many places, but during the rainy season the proper fords are known to the Arabs only. The whole length of the Jordan, including its windings, is not less than 150 miles. The bed of the river is remarkable for its slope from north to south. sea of Galilee is estimated to be 84 feet below the Mediterranean, while the Dead Sea is 1337 feet below the same level, giving a fall in the river of about 20 feet per mile. This, if it were not for the great number of rapids, would make the current of the Jordan one of the swiftest in the world.

Such then is the Jordan; that sacred river, associated with the venerable names of prophets, priests, judges, kings, and, above all, with the name of Jesus. To the banks of this stream, nearly 2000 years ago,

came Jesus unto John to be baptized of him. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." On the banks of Jordan, Joshua, and all the children of Israel, lodged before they passed over to the siege of Jericho. "And it came to pass, when the people removed from their tents, to pass over Jordan, that the waters separated on the right hand and on the left, and rose up upon an heap; and the people passed over right against Jericho." The banks of the Jordan have been the scenes of the most stupendous miracles, and for this reason the river is venerated alike by Jews and Christians. Hither annually come thousands of pilgrims to bathe near the spot where our Lord is supposed to have been baptized.\*

#### Examination.

How many rivers are there in Palestine? How many lakes? Name them in order from north to south. many places have been mentioned as the sources of the Jordan? Name them. Which is the most northerly? Which has the greatest claims to being considered the true source? Why? What is the length of the Jordan from its source at Hasbeiya to lake Houle? What is lake Houle called in the Old Testament? With what are the banks of the Jordan lined? What animals used to frequent the thickets of the Jordan in ancient times? What animals are found there now? In what general direction does the Jordan run through its whole course? What is the length of the Jordan betwixt Houle and Gennesareth? What bccurs in the valley of the Jordan from Gennesareth to the Dead Sea? What is the valley called by the Arabs? What does the word Ghor mean? What does this Ghor in fact contain? Compare the lower with the upper valley. To what height do the mountains rise on either side?

<sup>\*</sup> For other events in the history of the Jordan, see Joshua ii. 7; 2 Sam. xvii. 22; 2 Kings ii. 18; v. 10; Jer. xlix. 19.

What is the distance between Gennesareth and the Dead Sea? What does the Jordan form in its course from one lake to the other? How many have been counted? What is a rapid? What is the average breadth of the Jordan? Its average depth? What is its length, including windings? For what is the bed of the river remarkable? Is the sea of Galilee above or below the Mediterranean? How much below? What is the level of the Dead Sea? What fall does that give the river per mile? How does it happen that the Jordan is not a very rapid river? With whose names is this river associated? What remarkable person was baptized here? By whom? What occurred on that occasion? What people lodged here on one occasion? What happened as they passed over? By whom is this river venerated? Why? Who visit the banks of the Jordan annually? To what part do they go? &c.

## III. THE LAKES.

1. Huleh. We now come to the lakes. The first of these, the smallest and the most northerly, is lake Houle, or Huleh, called in the Old Testament the waters of Merom. In shape this lake is something like a triangle, having its smallest point at the outlet of the river. Its length varies at different seasons, but generally it may be taken as being about 6 miles by 3 in breadth. In many places the surface of the lake is covered with marsh plants having very broad leaves. The waters are often muddy and are considered unwholesome. he lake there is a large marsh covered with flage and rushes. In the long, dry seasons, nearly the whole of the lake itself becomes nothing more than a marsh, overgrown with large weeds and flags. Owing to this marsh it is impossible to approach the lake from the north. On the north of the marsh. however, there is a broad tract of fine meadow land, chiefly occupied by the Arabs in the raising of cattle. The eastern and the western side of the lake are well defined, "the land being ploughed quite down to the edge of the water." From early dawn till sunset

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innumerable flocks of white sheep and black goats, with droves of camels, cows, and buffaloes, cover almost every part of the plain surrounding the lake; whilst here and there may be seen the dark outlines of many tents, the temporary homes of the wandering Arabs. On the banks of this lake the Israelites, under Joshua, defeated the united armies of the Canaanites, and took possession of the whole district. (Joshua xi.)

2. SEA OF GALILEE. We now come to the sea of Galilee, or sea of Tiberias as it is sometimes called. This lake, or sea, is, as you will remember, about 12 miles south of lake Houle. Its length is about 12 miles and its breadth about 5 miles. The waters are sweet, and pure, and contain an abundance of fish. The lake is shut in on the eastern and the western side by steep and rugged mountains, which rise almost from the water's edge, and attain to the height of 1000 feet and upwards. Being open on the north and south it is liable to sudden and violent tempests when the wind blows from these quarters. Eighteen hundred years ago the shores of this lake were hallowed by the presence of the Son of God. It was here that he generally dwelt, and here that many of his miracles were performed. From the sea of Galilee were chosen some of those "fishers of men" who were to preach the Gospel to the Gentiles, and confirm their faith with their blood. At that time numerous towns and villages surrounded the coast; boats were seen upon the surface of the lake with fishermen casting their nets into it; everywhere the noise and bustle of a busy population were heard. Chorazin, Bethsaida, Capernaum, Tiberias, were then in existence and appear to have been flourishing towns. But now, towns, villages, boats, population, all have passed away. The bosom of the lake is undisturbed by the boat of the fisherman. and its shores are visited only by the pilgrim and the traveller, and the inhabitants of Tiberias, the only remaining city. The quiet waters sleep in their mountain-cradle as though a blessing rested upon them. On the shores of this lake our blessed Saviour taught the wondering multitudes the way of salvation. Here took place the miraculous feeding of the people. The sea itself has been sanctified by miracles. On one stormy night our Saviour walked upon its troubled waters and stretched out his hand to save the sinking Peter. The wild waves heard their Maker's voice; "Peace, be still;" and immediately there was a great calm. Here, too, occurred the miraculous draughts of fishes; and here, after his resurrection, our Saviour appeared to his disciples.

Examination.

Which is the most northerly lake of Palestine? What is it called in the Old Testament? What is its shape? Its length? Its breadth? Is it always the same in length and breadth? What does it occasionally become? How do you account for this? What is the character of the water? What stands at the northern extremity of the lake? With what is it covered? Why cannot the lake be approached from the north? What bounds the marsh on the north? By whom is it occupied? For what purpose? What is the character of the eastern and western side of the lake? What may be seen on the plains round about lake Huleh? With what Scriptural event is this lake connected?

What lake is that which stands next to Huleh on the south? Give me some of the names by which it is known in Scripture. What is its distance from lake Huleh? What is its length? Its breadth? By what is it enclosed on two sides? Which sides are enclosed? To what height do these rugged mountains attain? For what is this lake remarkable? What was its appearance in the time of Christ? Name the towns? What is its appearance now? Tell me some of the events which occurred on the shores and on the sea of Galilee, &c.

3. Dead Sea. The Dead Sea is at once the most important and the most peculiar of all the waters of Palestine. It is the one great reservoir of the country.

In extent, in the density of its waters, in the wild grandeur of its scenery, in its fearful associations with the past, in its death-like silence and solitude, in the mystery that yet clings to its history, it is without its equal in Palestine. In length this lake is about 40 miles, and in breadth about 10 miles. It is enclosed on the eastern and the western side by steep, bare, and rugged mountains of limestone, whose bases in many parts shoot out into the sea. The mountains rise to the height of nearly 2000 feet, and to an observer on their summits the Dead Sea looks like a mass of molten lead in a huge caldron of mountains. A death-like stillness prevails all around, unbroken save by the scream of the wildfowl on its surface, or the footstep of some daring and solitary traveller. Its shores are deserted. No human habitation exists within miles. wandering Arab approaches it with superstitious dread. Nothing can exceed the gloomy grandeur of its scenery. Rocks piled upon rocks, like ruin upon ruin, look down from the east and the west, and are reflected in its sluggish waters. In its immediate vicinity all vegetation languishes and dies, and the shores are covered as with a coat of salt. In the waters themselves no living thing exists. Everything contributes to the ideas of solitude, silence, sterility, mystery, ruin, death.

The bed of the lake is not less than 1337 feet below the level of the Mediterranean. The waters have no visible outlet, and though the Jordan, and other streams, pour daily some hundreds of tons of water into the lake, it seems not to affect it in any perceptible degree. It has, however, been proved that, in the case of this lake, evaporation is amply sufficient to carry off the inflowing waters. Being so many feet below the ordinary level, and having the burning rays of an almost vertical sun concentrated upon it, the heat must be intense, and the process of evaporation would be carried on with great rapidity.

The waters of the Dead Sea exceed all the waters of the world in density and saltness. Such is their density that one might float in them almost without stirring a hand. A traveller who visited this sea not many years ago, and who bathed in it, says, "When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising to the surface, and even above the water. I could have lain there and read with perfect ease. I could have slept, and it would have been a much easier bed than the bushes at Jericho. ludicrous to see one of the horses. As soon as his body touched the water, he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving, he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror. The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burnt and smarted as if I had been turned round before a roasting fire. My face and ears were encrusted with salt; my hair stood out, 'each particular hair on end,' and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man." (Incidents of Travel.) gives us a very good idea not only of the heaviness of the water, but its saltness also. "It is most intensely and intolerably salt; and leaves behind a nauseous bitter taste, like Glauber's salts." itself is found in great quantities at the southern extremity of the lake, and on the western side especially. Hither, from time immemorial, have people come with donkeys to carry away the salt to the surrounding districts. It is the country of and "descrees to be regarded as one of the

great natural salt-works of the world."\* Bitumen, a pitch-like substance, is found floating on the surface of the lake, sometimes in large masses. It appears to be raised from the bottom. Sulphur is also found

in various places on the shore.

The waters of this lake cover the guilty cities of Sodom and Gomorrah, and the cities of the Plain. Here must have been that beautiful country which Scripture tells us was "well watered everywhere," and "as the garden of the Lord, like the land of Egypt." Now it stands out, in the barrenness of desolation, an everlasting monument of the exceeding sinfulness of sin, and the just vengeance of God.

## General Examination. (Mixed Methods.)

The lesson has been upon the river system of ... Palestine. In this country there is but one permanent ... river, which connects three ... lakes. The river Jordan has its source near the ... Jebel-es-sheik, or ... Old Man's Mountain, at a place called ... Hasbeiya From Hasbeiya it runs in a southerly direction into lake ... Huleh. From Hasbeiya to lake Huleh the distance is about ... 25 miles. quitting lake ... Huleh the river continues its southerly direction and enters the ... sea of Galilee, or lake of ... Gennesareth which is from lake Huleh about ... 12 miles. From Gennesareth the Jordan continues its course for about ... 60 miles, when it enters the ... Dead Sea. total length of the river is ... 150 miles, and its average breadth about ... 90 feet. From Gennesareth to the Dead Sea it is full of ... rapids, or little falls in the ... water. The current of the river would be very swift but for these ... rapids, as its bed has a fall of about ... 20 feet per mile; the level at the sea of Galilee being below the Mediterranean about ... 84 feet, while at the ... Dead Sea it is ... 1337 feet below the same sea. Lake Huleh is in length about ... 6 miles, and in breadth about ... 3 miles. North of the lake there is a large ... marsh. 12 miles below Lake Huleh we come to the ... sea of

<sup>. \*</sup> Russegger.

Galilee. This sea is in length about ... 12 miles, and in breadth about ... 5 miles. It is enclosed on the east and ... west by steep ... mountains. Leaving the sea of Galilee and travelling southward for about ... 60 miles, we come to the ... Dead Sea. This sea is in length about ... 40 miles, and in breadth about ... 10 miles. On the eastern and western side steep mountains shoot up to the height of ... 2000 feet: from their summits the Dead Sea looks like a mass of ... molten lead in a caldron of ... mountains, &c.

Which is the largest lake of Palestine? How far is it from lake Gennesareth? What is the length of the Dead Sea? Its breadth? In what particulars is it superior in interest to the other lakes of Palestine? By what is it enclosed on the east and west? To what height do these mountains rise? What is the appearance of the lake to an observer on their summits? Why is it said to look like molten lead? Tell me something about the scenery of this lake? What is the level of its bed? Have the waters any outlet? Then how are they carried off? From what causes will the process of evaporation be carried on rapidly? Tell me some of the peculiarities of the waters of this lake. What can you tell me of the traveller who bathed in it? How did the horse like his bath? What happened to him while in the water? What caused him to roll about? How did the traveller feel after coming out of the water? What is the taste of the water? What can be found in large quantities at the southern extremity of the lake? What substance is found floating on the surface? What is bitumen like? From whence is it supposed to come? What is found in some places on the shore? What cities are covered by the waters of the Dead Sea? What was the appearance of the district before their destruction? What should it appear to us at the present day?

### LESSON III.

Climate, Vegetable Produce, Animals.

DIVISION OF SUBJECT,

I. Climate.

II. Vegetables.

III. Animals,

#### DEVELOPMENT.

I. Climate. Two seasons; the rainy and the dry. From Nov. to April, rainy; from May to October, dry. The rain almost incessant during the season; brooks flooded, &c. Heat oppressive; burns up vegetable produce, &c. "The early and latter rains" occur respectively in the months of Nov. and March.

II. Vegetables. 1. Trees. 2. Fruits. 8. Grain.

4. Miscellaneous useful plants.

III. Animals. 1. Domestic Animals. 2. Wild Animals. 3. Birds. 4. Reptiles.

### LESSON.

I. CLIMATE. The climate of Palestine varies according to the elevation or depression of the locality. The plains along the western coast, and the plain of the Jordan in particular, are subject to scorching heat and heavy rains according to the season. The interior of the country, where the ground is much more elevated, has a cooler and more genial climate, but it is more subject to long droughts. In the plains the winter is so mild that orange trees, dates, bananas, and other delicate fruits, flourish in the open fields. In the hilly districts the winter is sharp and cool; and in the mountainous country of Lebanon it is very cold and severe. Here the snow falls every year, and covers the ground to the depth of two or three feet. Snow falls sometimes in the plains, but it remains only a very short time on the ground.

Properly speaking Palestine has but two seasons, the rainy season, and the dry season. The rainy season commences in November and ends in April. The dry season commences in May and ends in October. The rainy season, too, is the cold season; and the hot season is, as you might expect, the dry season. From June to August the heat continually increases. During all that time not a drop of rain

falls upon the dry and scorching earth. The sun, like an immense fire, blazes over the land, drying up all the moisture, draining all the brooks, withering all the vegetation, and making all nature droop and languish. During this intolerable heat, when every other animal seeks the coolness of the shade, the serpents, lizards, chameleons, and a multitude of beetles, come from their hiding places and lay upon the rocks, or on the sand, basking in the sun. These are the only living things which seem to enjoy the burning heat of Palestine. During this season, too, the dreadful simoom, or south wind of the desert, occasionally sweeps across the land, bearing with it disease, and sometimes death. It comes like a blast from a furnace, and almost suffocates the inhabitants. state of things lasts till the latter end of October, or the beginning of November, when the rainy season It generally comes with a westerly, or commences. south-westerly wind, and hence the Arabs call the west wind "the father of rain." The rain does not come down suddenly, but gently, and by degrees, a great deal falling during the night. From the beginning of November till the month of March there are continual heavy rains. In December the rain falls almost without ceasing, and the whole face of nature becomes entirely changed. Hundreds of brooks that were dried up during the dry season are now flooded with water; some make their way westward to the Mediterranean, and others eastward to the Jordan. Such is the influx of waters to the Jordan, that, in the month of April, it sometimes overflows its banks. During the rainy season thunder and lightning are frequent. After March, though there are occasional showers, the weather becomes beautifully fine and serene. The earth is covered as with a rich carpet of many colours; the vineyards and orchards are full of lovely blossoming trees which fill the air with refreshing odours, while the glens and the forests the voices of the

singing birds are heard to welcome the return of This is the season of which Solomon sang: "Now the winter is past, the rain is over, and the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land. The fig tree putteth forth her new figs, the vines with the tender grape give a good smell." (Solomon's Song, ii. 11—13.) "The early and latter rains," spoken of in Scripture, are those with which the rainy season begins and ends respectively. After a long dry time, in which all vegetation withered, and even the cisterns became dry, what could be more refreshing than these early rains? The latter rains, from their not falling in such heavy showers, were much coveted. Sometimes, however, these early and latter rains fail, and a long-continued, burning drought is the consequence.

#### Examination.

What parts of Palestine are subject to intense heat? What parts are cooler? Why is this? In what districts is the winter sharp and cold? Where, in particular, is it very severe? What kind of winter have the plains? What fruits grow there during that season? How would you divide the seasons of Palestine? When does the rainy season commence? When the dry season? What kind of weather accompanies the dry season? The wet season? What is the effect of the heat upon vegetation? What upon the brooks? What animals seem to enjoy the heat? What wind sometimes occurs in the dry season? What kind of wind is it? What effects does it produce on the inhabitants? When does this season terminate? What ushers in the rainy season? What do the Arabs call it? In what month do the heaviest rains occur? What happens to the brooks then? What happens to the Jordan from this great influx of water? When does it overflow its banks? When does the fine weather begin? What appearance has the earth at that time? The orchards? What are heard in the forests? Who has referred to this period in his writings? What does he say? When do the early and latter rains occur? Why should the early rains be so much desired? Why the latter rains?

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II. VEGETABLE PRODUCE. Now then we come to the vegetable produce of the country. I shall arrange this under four heads. First, The trees; second, The fruits; third, The grain; fourth, Miscellaneous plants useful to man. I shall not in this place say anything about the flowers, as I shall take occasion to do so in other lessons. Here then is a list of the vegetable produce of Palestine. It is not by any means complete, but it contains as much as you need remember.

TREES.*	FRUITS.	GRAIN.
Oaks.	Olives.	Wheat.
Sycamores.	Figs.	Rye.
Pines.	Mulberries.	Barley.
Poplars.	Oranges.	Maize.
Turpentine trees.	Lemons.	India Millet.
Cypresses.	Dates.	Rice.
Cedars.	Pomegranates.	
Carob trees.	Peaches.	
Mastic trees.	Apricots.	
Palms.	Almonds.	
Walnut trees.	Pumpkins.	
.,	Cucumbers.	
	Bananas.	
	Grapes.	

### MISCELLANEOUS USEFUL PLANTS.

Tobacco.	Papyrus.	Kidney bean.
Cotton.	Artichoke.	Lettuce.
Flax.	Field pea.	Potato.
Hemp	<del>-</del>	

With regard to the particular places in which these vegetable productions are to be found, I shall take the opportunity of mentioning them in other lessons. Now look attentively at the four lists of vegetable productions, and bear in mind that they

<sup>\*</sup> Here I must leave the teacher to use his own discretion: he may either abridge these lists or increase them te suit the average attainments of the pupils. They should not be passed over without note or comment of any kind. Here, indeed, a good teacher may profitably employ the whole time of one lesson. In every case the pupils should copy the lists on their slates; taking care to arrange them in adphabetical order, a plan which the teacher, for a very obvious reaseu, should not adopt himself.

are not by any means complete, they might be extended to a very great length. Here are oaks, sycamores, pines, poplars, cedars, and other large trees, all of which grow in your own country, and all of which, most likely, you have seen. Who can point out any tree in the list of trees which does not grow in this country? [Most likely the palm tree will be mentioned.] Yes, the palm tree does not grow in England. It is a native of Asia and Africa. There it grows to the height of 60 or even 100 feet. stem is long and straight, and entirely destitute of branches, while the top is crowned with a magnificent foliage. Palms, though once plentiful in Palestine, are now very scarce. Who can point out anything in the second list which does not grow in this country? Yes, the climate of England is much too cold for oranges, figs, dates, lemons, and many other fruits, to come to perfection in the open air. [Treat the other lists in a similar manner. Now listen attentively while I read two verses from the eighth chapter of Deuteronomy; the verses are the seventh and eighth. "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey." How well you see the Word of God describes the productions of this country. Even at this day, though not nearly so well cultivated as in the time of the Israelites, Palestine is a land of wheat, and barley, and vines, and fig trees, and pomegranates.

### Examination.

Under what heads have we arranged the vegetable produce of Palestine? Name some of the trees. Give the

The teacher can extend these remarks to any length he pleases. I would not, however, advise him to do it in this lesson; he should rest satisfied with calling attention to the general fruitfulness of the country.

name of a tree which grows in Palestine but not in England. Of what countries is this tree a native? To what height does it grow? What kind of stem has it? What crowns the top? Are there many in Palestine at the present day? Name some of the fruits which grow in Palestine. Why will not oranges, lemons, and dates grow in England? What is the language of Scripture with regard to the vegetable productions of Palestine?

III. Animals. Now we come to consider the animals of Palestine. These, also, I shall arrange under four heads. First, The Domestic Animals; second, The Wild Animals; third, The Birds; fourth, The Reptiles.

Domestic Animals.	WILD ANIMALS.	Binds.	REPTILES.
Those of Europe, with the addition of the Buffulo and Camel.	Boar. Leopard. Bear. Panther. Jackal. Ounce Antelope.	Eagle. Vulture. Kite. Raven. Stork. Pelican. Cormorant. Pigeon.	Serpents. Lizards. Chameleons. Vipers. Asps. Scorpions.
	Rabbit.	Dove. Owl. Hawk	

I have omitted the lion from the list of wild animals because, though it did anciently inhabit the country, it has long since disappeared. This list, like the other, is by no means complete, but it is sufficient to give you a tolerably good idea of the animals of this country.\* Here is a picture of the scorpion. Look at it. Even the picture is enough

The teacher should, if possible, provide himself with pictures of every one of the animals mentioned in the list, accompanying their exhibition with short, appropriate descriptions of the habits and characters of the animals themselves. Next to actually seeing them this is the only proper plan. I generally take a large Natural History with me, and, as I exhibit the picture of an animal, make some comment upon it after the manner indicated in the lesson. Very useful Prints for this purpose can be had of the Society for the Promotion of Christian Knowledge.

to frighten one. See its long crab-like claws. The tail, you see, is sharp and pointed. There lies the scorpion's sting. He seizes his prey with his two ugly claws, and then, turning his tail over his back, thrusts his sting into it. There are few animals more disgusting to look at than the scorpion. It is found in all hot countries, where it hides under stones, in old ruins, or in the dark corners of houses.\*

#### LESSON IV.

# Galilee, its Mountains, Plains, &c.

DIVISION OF SUBJECT.

I. General Description. II. The Mountains.

III. The Plains.

#### DEVELOPMENT.

- I. Mountainous towards the north and south-Contains more level ground than the other two provinces—Its general fertility.
- II. 1. Libanus and Anti-Libanus, their direction, heights, productions, population, &c. 2. Mount of Beatitudes. 3. Tabor. 4. Mount Gilboa.
- III. 1. Plain of Lebanon. (El-Bekka.) Length, 90 miles; breadth, 11 miles. 2. The Plain of Esdraelon. (Valley of Megiddo; Valley of Jezreel; Great Plain.) Area about 200 square miles.

### LESSON.

In the time of our Saviour western Palestine was divided into three provinces: the southernmost was called Judea; the northernmost, Galilee; and the middle province, Samaria. This is a very simple

<sup>\*</sup> This lesson in actual practice would extend itself to three or four; and for this reason I must leave the teacher to make his own General Examination according to the matter he has given. I have omitted to mention the minerals because our knowledge of them is at once scanty and uncertain.

division, and you can easily remember it. I am now going to speak to you about the northern province—the province of Galilee.

#### I. GENERAL DESCRIPTION.

Galilee, like Samaria and Judea, is full of hills and valleys. In the north and south the country is rugged and mountainous. In the centre, and towards the sea, there are numerous plains and valleys of considerable extent and very fertile. There is more level ground in this province than in either of the other two. In many places the level parts of the country are separated from each other by long ranges of limestone hills, upon which not a tree nor a shrub takes root. Nothing can be more wild, sterile, and desolate, than these long ranges of drearylooking hills; and nothing can be more refreshing and pleasant to the eye, after travelling for hours over these rugged and barren spots, upon which the horse, and even the mule, finds it difficult to secure a footing, than to go down into the broad and fertile plains of Galilee, covered with vegetation, and dotted all over with many-coloured flowers. The province, notwithstanding these dreary tracts, is very fruitful, and produces olives, mulberries, grapes, figs, wheat, barley, maize, and rice, in abundance. The grapes are so large, and of so good a quality, that one single cluster serves for the supper of a family, and the wine produced from them rivals that of France and Portugal.

### Examination.

Into how many portions was Palestine divided at the time of our Saviour? What was the southern province called? The northern? The middle province? In what parts is Galilee mountainous? Where, chiefly, do the plains occur? What separates the level plains from one another? Of what are these hills composed? What do they produce? What is the general character of the lains of Galilee? Name some of the fruits they produce.

Name the different kinds of grain. What sort of grapes grow in Galilee? What can you say with regard to the wine produced from them?

### II. THE MOUNTAINS.

1. LEBANON. I told you, in the last lesson, that Palestine was bounded on the north by two ranges of mountains running parallel to each other, and called, respectively, Libanus, and Anti-Libanus. These mountains can hardly be said to belong to Palestine, but they are connected historically with it, and it is, probably, from this cause that they are always spoken of in the geography of this country. This will serve us for an outline of the country. [Here sketch the map.] The most westerly of these two ranges I told you was called Libanus. range runs in this direction, [shewing it] from the north-east to the south-west into the northern part of Galilee; here it is broken up into hills and lofty table-lands, separated from each other by the plains I have spoken about. Beyond the plains it continues its course, under different names, and at an average distance of from twenty to twenty-five miles from the sea, right through the whole country. In the north it forms the mountains of Israel; in the centre, the mountains of Ephraim; and in the south, the mountains of Judea. Anti-Libanus, being parallel to Libanus, has, of course, the same general direction from the north-east to the south-west. This [sketching Anti-Libanus will serve to shew the position of Anti-Libanus, with its continuations east and west of the Jordan. The summits of these mountains are clad in eternal snow. All the year round, from January to December, in the burning heat of summer as in the cold of winter, Libanus and Anti-Libanus wear their mantles of snow. It may be from this cause that they were called Lebanon. The word Lebanon means the white. The lower parts of both ranges are tolerably well cultivated. Here grow pines, oaks, poplars, and the far-famed cedars of Lebanon. Lower down, on the

sides of the mountains, and on parts made level for the purpose, vines, olives, and mulberries, grow in rich abundance. Here, too, are fields of wheat and barley, and plantations of cotton. The open ground is sprinkled all over with thousands of rare plants, and made beautiful by the presence of numerous wild flowers. In ascending the mountains the traveller is exposed to many changes of climate. Near their base it is warm and moist, getting gradually colder up to the region of snow. The western range—the range of Libanus—is higher than the eastern. average height is about 10,000 feet above level of the sea, while that of Anti-Libanus is about 9000 feet. There is, however, one particular peak in Anti-Libanus higher than any in Libanus. is called Jebel-es-Sheik, or the Old Man's Mountain, from its supposed resemblance to the white head and long beard of an old Arab chief. This is the Mount Hermon of Scripture, and is thought to be upwards of 11,000 feet in height.

DRUSES. On the sides of these mountains there are numerous villages, swarming with a busy, industrious population. The people are called Druses. and are very hardy, brave, and warlike. It is supposed that they were originally a persecuted sect of Mahommedans, who, about the beginning of the eleventh century, took refuge in these mountains. They are noted for their kindness and hospitality, and the weary traveller who presents himself at their door is sure of refreshment and repose. They are very careless and indifferent as regards religion. Indeed, in the true sense of that word, they have no religion at all. They allow brothers and sisters to marry, but not fathers and children. The dress of the military Druses is very peculiar and graceful. A scarlet mantle is thrown loosely over their bodies, and their heads are covered with enormous red turbans. On their feet they wear short, red morocco boots, which are covered with yellow slippers. A girdle of silk

encircles the waist, in which are fastened several kangiars, or poinards, and a brace of pistols curiously inlaid with silver or gold: add to these a spear of from twelve to fifteen feet in length, and you have

the picture of a Druse warrior.

MARONITES. North of the Druses, on the same mountains, are the Maronites. They are connected with the Church of Rome, and are called Maronites. from Maro, their first bishop. They have, however, peculiar rites and ceremonies of their own, which have not been abolished by their connexion with the Romish Church. Their occupation is similar to that of the Druses. Nearly the whole of their time is employed in the cultivation of their vineyards and orchards. Though few in number, the Maronites have held together on the mountains of Lebanon for nearly 1500 years. Here they have built many monasteries; large, gloomy, fortress-like places, in which the Maronite monks live. These monks, however, are not idle. Some go into the fields and plough, whilst others are busily engaged in cultivating the mulberry tree.

### Examination. (Mixed Methods.)

Palestine is bounded on the north by the mountains of ... Lebanon. There are two ranges which run parallel to each other like the rails of a ... railway. The western range is called ... Libanus, and the eastern range ... Anti-Libanus. Their general direction is from the ... north-east to the ... south-west. Libanus runs into the centre of ... Galilee, where it is broken up into .. hills and ... table-lands These table-lands and hills are separated by beautiful and fertile ... plains. The highest peaks of the mountains are covered with ... snow. Anti-Libanus divides near the source of the ... Jordan, one branch running southward on the east, and the other running southward on the ... west. The average height of Libanus is about ... 10,000 feet above the level of ... the sea. The average height of Anti-Libanus is about ... 9,000 feet. In this range occurs the highest mountain which is called by the Arabs ... Jebel-es-sheik, or the ... Old Man's Mountain, from its supposed resemblance to the white head and long beard of an old ... Arab chief. In Scripture this mountain is called ... Mount Hermon. The people who live on the Mountains of Lebanon toward the south are called ... Druses. It is supposed that they were, at first, a sect of ... Mahommedans, who took refuge there about the beginning of the ... eleventh century. They are noted for their ... kindness and ... hospitality, but they are very careless about ... religion. To the north of these live the ... Maronites, so called from ... Maro, their first ... bishop. The Maronites are in connexion with the Church of .. Rome, but have some peculiar rites and ... ceremonies of their own.

What trees grow on the mountains of Lebanon? What event in Scripture is connected with the cedars of Lebanon? What fruits grow here? What grain? How do the people manage to make orchards and plantations on the sides of the mountains? What takes place, with regard to climate, on ascending the mountains? What is the western range called? What the eastern? What is their direction? Where does Anti-Libanus divide? What becomes of the branches? Where do they terminate? What valley is enclosed between them? What is the average height of Libanus? Of Anti-Libanus? Which range has the highest mountain? What do the Arabs call it? Why? What is it called in Scripture? What people live at the southern extremity of these mountains? What are they supposed to have been at first? When did they go there? For what are they remarkable? What great thing is it which they neglect? What marriages do they permit? What people live to the north of the Druses? With what church are they connected? From whom do they receive their name? When did they go to Lebanon? How long have they been in existence as a people?

2. Beatitudes. Northward from the sea of Tiberias, and near the city of Capernaum, there is a little hill which derives all its importance from its being supposed to be the "mountain" from which our Saviour delivered his celebrated sermon, commencing with the beatitudes, or blessings. Hence it is called the Mount of Beatitudes. It is only

about sixty feet in height, but so favourably situated that from its top may be seen the sea of Tiberias

and the plain of Galilee.

- 3. TABOR. Between Nazareth on the west, and the southern extremity of the sea of Tiberias on the east, rising abruptly from the plains of Galilee, there is a solitary mountain which has long been considered as that "high mountain apart," upon which our Lord was transfigured before Peter, James, and John. It is called Mount Tabor. In form it is like a sugar-loaf with the top cut off. This mountain is clothed from bottom to top with woods of oak, while the ground is covered with long grass and wild flowers. The ascent is not difficult. A road, which winds round the mountain, leads to its top. upon which there is a small oval-shaped plain of about half a mile in length. There, mouldering away in silence, lie the ruins of ancient walls and fortifications. The view from the top of the mountain is the most beautiful in all Palestine. Far away to the north-east the snow-clad summit of Jebel-es-sheik is distinctly seen. Lower down to the south, the eye rests upon the lonely and silent waters of the sea of Galilee. To the south-east lie the mountains of Gilboa, "where Saul, and his three sons, and the men of Israel, fell down slain." To the south lies the little city of Nain, where our Saviour raised from the dead the widow's son. To the north-west there is a fine view of the great plain on which the mountain stands, and beyond that are seen the everrolling waves of the Mediterranean. Mount Tabor is in height about 1800 feet. From this mountain the host of Deborah and Barak went down into the plain and defeated Sisera, "who had gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon."
  - 4. GILBOA. A few miles lower down, in a southerly

direction, there is a mountainous tract of land running in this direction, [shewing it in the map on the board] from the north-west to the south-east, and terminating near the Jordan. This is generally supposed to be the Mount Gilboa of the Old Testament. It has an average height of about 800 feet. In the plain, to the north of this mountain, the Israelites were defeated by the Philistines. In flying from the battle, Saul, who was sorely wounded by the archers, reached Mount Gilboa, and in despair of escaping from his enemies put an end to his own existence. His three sons perished with him at the same time and on the same mountain. David, lamenting over Saul and Jonathan says, "The beauty of Israel is slain upon thy high places: how are the mighty Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."

#### Examination.

2. Where is the Mount of Beatitudes? Why is it so called? What does the word beatitudes mean? How high is this mountain? What sea is near to it? In what direction from it? What can be seen from this mountain?

3. What mountain is that which lies between Nazareth and the sea of Tiberius? For what is it celebrated? Anything else? What is its shape? What trees grow upon it? What covers the ground? What are found on the top? Looking northward from the top what celebrated mountain can be seen? What mountains lie to the southeast? What can be seen to the north-west? What is the height of this mountain?

4. What mount is that a few miles south-east of Tabor? Who were defeated here? By whom? Where did the battle take place? Who fled from it? In what state was he? What became of him and his sons? Who lamented their untimely fate? Can you tell me anything he said?

### III. THE PLAINS.

1. Plain of Lebanon. Galilee is remarkable

for its many beautiful and fertile plains. The first that I shall mention is the plain of Lebanon. [Write it down on the board.] This plain lies betwixt Libanus and Anti-Libanus. It is in length about 90 miles, with an average breadth of about 12 miles. The southern portion of it is called El-Bekka, or the Valley. The ancients called it Cœle-Syria, or Hollow Syria. This plain does not rightly belong to Palestine Proper; it is beyond the bounds of the country. In the time of Solomon there was considerable intercourse between the people of this plain and the Israelites. For several years Solomon had some thousands of men at work in the mountains of Lebanon, cutting stone and timber for the building of the temple and his own palace. This is one, among other reasons, why these mountains are always spoken of in the geography of Palestine. the most fertile plain in Syria. The numerous streams which run down the sides of the mountains into this plain, cause it to look cheerful and fresh, when the adjoining plains are withering under the scorching influence of the sun and long droughts. Here grow figs, grapes, and mulberries in abundance.

2. PLAIN OF ESDRAELON. Leaving El-Bekka, and travelling southward, we come to a lofty table-land which is supposed to be nearly one thousand feet above the level of the sea. Here are many fertile plains, separated from each other by those stony, barren tracts of which I have spoken. Passing over this hilly table-land we descend, very abruptly, into a large and level plain. This is the plain of Esdraelon, called by Joshua "the valley of Jezreel." Its general direction is from west to east, or from the Mediterranean to the Jordan. In shape it is something like a triangle, bounded on the north by the mountains of Galilee, on the east by the mountains of Gilboa, and on the south and west by a range of hills running in this direction, [shew it on the board] from the south-east to the north-west, termi-

nating in Mount Carmel. There are three valleys leading from the eastern boundary to the Jordan; these are the entrances from the plain of the Jordan into the plain of Esdraelon. The area of this plain cannot be less than 200 square miles. The soil is exceedingly fertile, but very poorly cultivated. In ancient times it was the seene of much strife and bloodshed. Warriors of almost every civilized nation in the world have fought and perished on this plain. "The Assyrians and the Persians, Jews and Gentiles, Crusaders and Saracens, Egyptians, Turks, Arabs, and Franks, have poured out their blood upon this plain. Even Bonaparte achieved here one of his signal victories, and again retired in disgraceful flight from Syria over this great battleground of nations." It was here that Gideon, by a simple stratagem, defeated the host of the Midianites. Here Saul, the first king of Israel, fought his last battle. Here, too, Barak and Deborah, with ten thousand men, put to flight the army of Sisera with his nine hundred chariots of iron. It was in the flight from this battle that Sisera himself was killed by Jael. Here, also, was good king Josiah slain by an arrow whilst fighting in disguise against Necho, the king of Egypt. This plain is known by several names. The valley of Megiddo; the valley of Jezreel; the Great Plain, &c. Properly speaking the plain of Esdraelon contains the valley of Jezreel, which is much smaller in extent, and lies to the south-east, between the mountains of Gilboa and Little Hermon, a small ridge of mountains about five miles to the north-west of Gilboa. Esdraelon is nearly 500 feet above the level of the sea. There are other plains in Northern Palestine, as the plains of Tyre, Acre, Zebulun, and others, but I shall have occasion to mention these in other lessons.

General Examination. (Mixed Methods.)

1. For what is Galilee remarkable? What is the name of that plain at the northern extremity of Palestine? What

bounds it on the west and east? What did the ancients call it? Does this plain rightly belong to Palestine? Why? Can you give any reason for its being introduced into the geography of the country? What is the southern portion called? What is the length of this valley? Its breadth? What is the character of the soil? What fruits grow here? Can you tell me anything which contributes to make this valley so fertile?

2. Travelling southward from El-Bekka to what do we come? How high is this table land above the sea? What are upon it? By what separated? What do we meet with on descending from the mountains of Galilee on the south? Is it known by any other names? Give them. What is the general direction of this valley? What is its shape? What its area? What bounds it on the north? On the east? On the west and south? By what is it entered from the plain of the Jordan? What is the character of the soil? For what is this plain celebrated? What great general of modern times achieved a victory here? What Canaanitish people were conquered here? By whom? What king of Israel fought his last battle here? Was there any other king of Israel killed here? Against whom was he fighting? Whose army was put to flight here by Barak and Deborah? What became of Sisera? Where is the valley of Jezreel, properly so called? What is the elevation of Esdraelon above the sea?

[In the concluding Examination, the whole of the lesson should be gone over on the simultaneous system, and all the leading features of it again brought before the minds of the pupils. As I have given the questions in the preceding sections it may seem needless to introduce them again, but to prevent mistake I will give an example of what I mean.]

In the time of Christ Palestine was divided into three.. provinces. The northern province was called... Galilee, the central... Samaria, and the southern... Judea. The lesson has been upon the province of... Galilee. Galilee is full of hills and... valleys, yet there is more level ground in it than in the other two... provinces. The soil is very... fruitful, and produces... olives, mulberries, grapes, figs, wheat, barley, and maize, in great... abundance. [I suppose here that these words have been written down on

the black board, and that the teacher points to them in their order. In the north of Palestine we have the mountains of ... Lebanon. These mountains run through the whole ... country, from north to ... south, at an average distance of from ... twenty to ... thirty miles from the ... sea. highest points in these mountains are always covered with ... snow. On the sides of the southern extremity of these mountains a people live called .. Druses. were at first a sect of ... Mahommedans. They came to Lebanon about the beginning of the ... eleventh century. They are noted for their kindness and ... hospitality, but they are careless and indifferent about ... religion. of the Druses live the ... Maronites, so called from ... Maro ... their first ... bishop. They are in connexion with the Church of ... Rome. The second mountain I mentioned was the Mount of ... Beatitudes. It lies a little north of the sea of ... Tiberias. The third mountain was ... Tabor. This lies lower down towards the ... south, between ... Nazareth and the sea of ... Tiberias. A few miles lower down are the mountains of ... Gilboa. They form a mountainous tract of land running from the north west to the ... south-east. The first plain I mentioned was the This plain is in length about ... plain of ... Lebanon. 90 miles, and in breadth about 12 miles. It lies between the mountains of ... Lebanon, and is considered the most fertile plain in all ... Syria. The second plain was the plain of ... Esdraelon. This lies at the southern extremity of ... Galilee. It is in shape like a ... triangle, and covers an area of about ... 200 square miles. The soil is very ... fertile, but poorly ... cultivated. This plain is above the sea nearly ... 500 feet.

# LESSON V .- Rivers and Towns of Galilee.

DIVISION OF SUBJECT.

I. Rivers and Brooks.

II. Towns.

#### DEVELOPMENT.

I. 1. The Leontes (Nahr-el-Litany). Source, Colle Syria. Length, 90 miles. Empties itself into the Mediterranean, a little north of Tyre.

2. The Kishon (Nahr-el-Mukutta). Source, Tabor. Length, constant, 7 miles; occasional, about 20 miles. Empties itself into the bay of Acre.

II. 1. DAN, near the source of the Jordan. Marks the northern limit of Palestine. Not in the original

territory of the Danites.

2. CAPERNAUM, CHORAZIN, BETHSAIDA, and TIBERIAS (Tabaria). All on the western shore of the sea of Galilee. Sites of the first three unknown. Tiberias built by Herod Antipas.

3. CANA OF GALILEE. (KEFF KENNA.) About 15 miles west of Tiberias. Here Christ performed

his first miracle.

- 4. NAZABETH. Towards the northern extremity of Esdraelon; about 5 miles south of Cana of Galilee. Here lived the parents of Jesus. Population about 3000.
- 5. NAIN, or NAIM, NEIN. About 3 miles southwest of Tabor. Here Christ raised the widow's son.
- 6. Shunem. (Solam.) About 6 miles south-west of Tabor. Here the Philistines encamped before Saul's last battle; and here lived the woman with whom the prophet Elisha lodged.

7. Bethshan. (Beisan, ancient name Scythopolis.) Between the Jordan and the mountains of Gilboa; about 18 miles south of the sea of Tiberias. Saul's body was fastened to the walls of Bethshan. Contains

about seventy houses, inhabited by Moslems.

8. ACRE, ACCHO, PTOLEMAIS. Situated on the north-western extremity of the bay. Here St. Paul rested on his journey to Jerusalem. Has suffered much from political revolutions, being possessed in turn by Romans, Saracens, and Christians. In the twelfth century the principal scene of contest between the Saracens and the Crusaders. Remarkable for its gallant defence by the Turks against Bonaparte in 1799. Taken by Napier in three hours in 1840.

### LESSON.

Having told you something about the mountains and plains of Galilee, we now come to the rivers and towns. There are few places in the world of greater interest to man than this little province of Galilee. It was here that our blessed Saviour resided for thirty years of his life. Here, too, lived his parents; and from this place came all, or nearly all, his disciples. Galilee was the first place to witness the Almighty power of Jesus; and it cannot fail to be interesting to us to visit, in our minds, those fertile plains and ruined cities which, eighteen hundred years ago, were trodden by the hallowed feet of the world's Redeemer.

### I. THE RIVERS.

1. THE LEONTES. We shall very soon get past the rivers of Galilee. In the last lesson I spoke to you about two plains, the plain of Cœle Syria, and the plain of Esdraelon. In this lesson I shall mention but two rivers, and it so happens that these two rivers are in these two plains, so that you can never be at any loss in remembering them. The first river I shall speak about is the river Leontes. river drains the southern portion of Cœle Syria. It has its source in a high ridge of land in the centre of the plain, and is fed by numerous streams which run down the sides of the mountains. Now, since you know the general direction of the mountains enclosing the plain, can you tell me what must be the general direction of the river? Yes, it does flow from the north-east to the south-west; and it empties itself into the Mediterranean a few miles north of the city of Tyre. After leaving Coele Syria it takes a turn in this direction, [I suppose that the teacher always has his own sketch of the map on the black board, and that he fills it up as he goes along.]

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the north, into the sea. In length this river is about

90 miles. It is not mentioned in Scripture.

2. THE KISHON. The second river I shall mention is the Kishon. This, however, does not deserve the name of river; it is more properly a brook. It has its source in Mount Tabor, and, running in a north-westerly direction, skirts the ridge of Carmel, emptying itself into the bay of Acre. In the rainy season it is about 20 miles in length, which diminishes in the summer time to 7 miles. The intense heat of summer dries up the small stream of water from Tabor to Carmel: but from the northern side of Carmel, at a distance of about seven miles from the sea, it constantly receives a number of little streams, which prevent this part of the brook from being dried up. During the rainy season it sometimes becomes a rapid and impetuous torrent. streams from the north and south flow into it, and contribute to the resistless force and rapidity of its waters. The host of Sisera, when defeated by Barak and Deborah, in endeavouring to cross this river was carried away by the force of the current, and perished. In the triumphal song of Deborah and Barak, it is said, "The river Kishon swept them away, that ancient river, the river Kishon." (Judges v. 21.) It was here that Elijah commanded the prophets of Baal to be slain. (1 Kings xviii. 40.)

### Examination.

In what province did our Saviour give the first proof of his Almighty power? How long did our Saviour live in Galilee? Who among the disciples of Christ came from Galilee? How long ago is it since Christ was in Galilee?

What river drains the southern portion of Coele Syria? Where is its source? Where does it empty itself? Near to what city? North or south of it? What is its general direction? What determines that direction? When it leaves the plain what direction does it take? What is its length?

What is the name of the second river I mentioned?

What plain does it drain? Where is its source? What is its direction? Where does it empty itself? What is its greatest length? When is it that length? How long is it at other times? Where is its permanent source? What is it which causes the greater part of this river to be dried up? What does it become in the rainy season? Who was defeated near this place? By whom? What became of the host of Sisera? For what other event in Scripture history is this brook remarkable?

### II. THE TOWNS.

1. Dan. Now we come to the towns. The first I shall speak of, as being the most northerly, is the town of Dan. It was situated here, [mark it on the map near the source of the river Jordan, and southwest from Mount Hermon. Its name was Laish or Leshem, at first, and it seems to have belonged to the Sidonians, a people who lived up here [shew it] on the sea-shore. Here the people dwelt quiet and secure till the time of the Danites. Now the Danites lived down in the south-western part of Palestine, between Ephraim and Simeon, but being unable to drive out the Philistines and Amorites who occupied some portion of their country, and finding it too small for the wants of so large a tribe, they travelled northward till they came to Laish, where, after driving out the inhabitants, and burning the city, they built another and called it Dan, "after the name of Dan their father." (Judges xviii.) The name of the city is well-known from its frequent repetition in the proverbial saying, "from Dan to Beersheba," denoting the extent of Palestine from north to south.

This city is chiefly remarkable from its having become one of the chief seats of Jeroboam's idolatry. It was here that he set up a golden calf, and caused the people of Israel to sin, for they went and worshipped it.

2. CAPERNAUM, CHORAZIN, BETHSAIDA. Many of the towns of Galilee were on the western coast

of the sea of Galilee. Nearly all of those towns have utterly perished, and not a stone remains to tell us where they stood. Such is the case with the cities of Capernaum, Chorazin, and Bethsaida. How the warning voice of the Saviour rings through the eighteen hundred years that are past, sounding the solemn warning in our ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." (Matt. xi. 21, 23.) And surely has the prophetic denunciation been accomplished. The guilty cities have perished from off the face of the earth, and the traveller on the shores of the sea of Galilee searches in vain for any traces of Capernaum, Chorazin, and Bethsaida. The city of Capernaum lay on the north-western shore of the sea of Galilee. Here, after the commencement of his great mission, our Lord chiefly resided; hence it became the scene of many of his mighty works. It was here that the centurion's son was healed. Here, in the synagogues of Capernaum, our Lord first revealed to mankind those blessed truths, which, carried onward through insult and misery, through pain and death, by a few poor fishermen, have spread the wide world over, and have shewn millions upon millions of immortal souls the pathway to eternal happiness.

Lower down towards the south lay the villages of Chorazin and Bethsaida It appears that there were two Bethsaidas, one on the north-western shore, and another on the north-eastern shore. The former is, therefore, called Bethsaida of Galilee, to distinguish it from the latter. Bethsaida of Galilee was the city of Andrew, Peter, and Philip; and of James and

John, the sons of Zebedee. Nothing can be found to mark the spot where these cities stood. Chorazin, Capernaum, and Bethsaida, have sunk out of existence and out of memory; and where once was heard the hum of busy multitudes the stillness of death prevails. There the fields remain uncultivated, and there the wandering Arab fixes his tent, unconscious of its

ancient people and its ancient glory.

TIBERIAS. The city of Tiberias was situated towards the southern extremity of the western shore of the sea of that name, and not very far from Bethsaida. It was built by Herod Antipas, who governed Galilee in the time of our Saviour, consequently this city was built about our Saviour's time. It was called Tiberias in honour of the Roman Emperor, Tiberius, with whom Herod Antipas was a great favourite. In a very short time it became the chief city of Galilee. When the Jews were driven from Judea by the Romans, Tiberias became their principal residence. Here they established schools and synagogues, and here flourished some of their most learned doctors. Tiberias is one of the holy cities of the Jews, and thither, after a wandering life in the various countries of Europe, borne down by insult and long-continued oppression, penniless and ragged, they return to be buried in the graves of their forefathers. modern Tiberias is a mean, miserable place, the population of which is about 4000, one fourth being Jews. Notwithstanding the unhealthiness of its situation, and its liability to destructive earthquakes, the attachment of the Jews to the site of their ancient city prevents its being deserted. It is only mentioned once in Scripture, and that incidentally, as "being nigh unto the place where" the five thousand were fed.

## Examination. (Mixed Methods.)

The first town I mentioned to you was the town of ... Dan. It is situated near the source of the ... Jordan. It was called at first ... Laish, and was possessed by the ...

Sidonians. The portion of country which was allotted to the ... Danites was between the tribes of Ephraim This portion they found much too ... and ... Simeon. small for so large a... tribe; and in seeking another they travelled ... northward, till they came to ... Laish, from which they drove the ... Sidonians, and having burnt their ... city, built another which they called ... Dan, after the name of Dan their ... father. The name often occurs in the proverb, "from Dan to ... Beersheba," an expression used to denote the whole extent of ... Palestine. Dan was one of the chief seats of ... Jeroboam's idolatry. he set up a ... golden calf, which the people ... worshipped. After Dan I mentioned three ... cities, all of which were situated on the western shore of the ... sea of Galilee. The first city was called ... Capernaum, the second ... Chorazin, and the third ... Betheaida. All these cities have utterly ... perished; their sites are ... unknown. city of Tiberias was situated near the middle of the western shore of the ... sea of Galilee. It was built by ... Herod Antipas about the time of... Christ, and was called... Tiberias in honour of ... Tiberius, the Roman ... Emperor. It soon became the principal city of ... Galilee. It is one of the holy cities of ... the Jews, who, after wandering through the various countries of ... Europe, return thither to be ... buried in the graves of their ... forefathers.

What was the town of Dan called at first? Who lived there? Where was it situated? How came the Danites in possession of it? What brought the Danites so far from their own country? What proverb is it which speaks of Dan? What is that expression used to denote? Who committed idolatry here? What idol did he set up? Where were the cities of Capernaum, Chorazin, and Bethsaida situated? Where, more particularly, was Capernaum? Who was healed here? In what direction were Chorazin and Bethsaida from Capernaum? What does our Saviour say with regard to these cities? Why were they denounced? What has become of them? What apostles of our Lord were born in Bethsaida? Was there any other Bethsaida? What was this Bethsaida called in order to distinguish it from that? Where was the city of Tiberias situated? Who built it? Why was it called Tiberias? Who drove the Jews from Judea? Whither did

- they go? What did they establish there? What sort of place is the modern Tiberias? What is its population? What proportion are Jews? How often is this city mentioned in Scripture? In what manner is it mentioned?
- 3. Cana of Galilee. This town is about 15 miles west from Tiberias. It stands on the side of a hill. and is surrounded with groves of olive trees. It is celebrated in Scripture as being the scene of our Lord's first miracle, the changing of water into wine. It possesses a Greek church, which, the superstitious monks say, is built upon the site of the house in which Christ met the wedding party. The inhabitants to this day use water-pots of limestone, such, very probably, as those referred to in the Scriptures. Near the village there is a large spring, enclosed with a wall, which is thought by some to be that from which the water was drawn at the time of our Lord's visit. Cana was the birthplace of Nathanael, of whom Christ said, "Behold an Israelite indeed, in whom is no guile." Here the nobleman of Capernaum besought the Saviour to heal his son. "Come down," said the distressed father, "come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth."

About four miles north-east of Cana there is a ruined place called Kana el-Jelil. This is thought, and with much probability, to be the true site of Cana of Galilee.

4. NAZARETH. About five miles south of Cana, towards the northern extremity of the plain of Esdraelon, and completely encircled with mountains, lies the city of Nazareth. It is a well-built place, and stands on the side of a hill, reaching nearly to the bottom. The houses are built of stone, and, like all the houses in this country, have flat roofs. In the immediate neighbourhood figs, olives, and grapes, grow in great abundance. Wheat, barley, rice, are also produced in great plenty and of set quality. The scenery round about is

remarkable for variety and beauty. Here are quiet and secluded dells covered with a rich vegetation, and in other parts deep chasms where the rocks stand up on either side enclosing glens of great loveliness. This was the city of Joseph and Marv. Here the Redeemer lived for thirty years of his life. O if those silent dells had language, or those stony rocks a tongue, what would they tell us of that wonderful Being, who, eighteen hundred years ago, wandered among them! What words of heavenly peace, of unimagined love would they utter in our ears! Here the Redeemer lived; here is the ground his hallowed feet have trod; here he pondered over the sins of a guilty race, and his world-wide mission of redemption! It was here He lived who first pronounced the solemn words: "I am the way, and the truth, and the life." "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. my yoke is easy, and my burden is light." burning words sank into the hearts of men and became immortal. Ages have passed away, and empires have crumbled into ruins, but the words remain; and what that one solitary voice uttered in the neighbourhood of Nazareth has spread east and west, and north and south, till its "sound has gone out through all lands," and the little child and the grey-haired patriarch alike reply responsively, "Thou art the way, and the truth, and the life."

5. NAIN. About three miles south-west from Mount Tabor lies the little city of Nain. Though a place of no consequence it has always preserved its name. It is celebrated in Scripture as the scene of the miracle in which our Lord restored to life the widow's son. At the present day it is a very small place, inhabited "at most by a few families."

6. SHUNEM. About five miles south-west of

Mount Tabor, on the western extremity of the ridge of little Hermon, lies the city of Shunem. It stands on the slope of a hill, and is a poor, dirty, wretched-looking place. It was here that the Philistines encamped before the fatal battle of Gilboa, in which Saul was slain. There is one little story, in connexion with Shunem, which I am sure you will like to hear. In the time of Elisha, the prophet, there lived in Shunem a noble lady who was very kind to him, and who gave him bread to eat and a bed to sleep upon. Whenever Elisha went past Shunem he used to call at the house of the good Shunammite to receive refreshment. Now Elisha wanted to return the kindness of the woman, and hearing that she had no child, he promised her that she should have one; which accordingly came to pass. I have no doubt that the good lady loved her little son very much, for he was her only child. One day, when he was grown up, he went to see his father among the reapers. Here the little boy was taken ill; "and he said unto his father, My head, my head." The heat of the sun had most likely injured his brain. Well, his father sent him home to his mother, and the child sat on her knees till noon, and then died. Immediately the mother started off to Mount Carmel for Elisha, nor would she leave him till he came back with her. When he came to Shunem he found the child dead, and laid upon his own bed. Shutting the door, he kneeled down and prayed to God, and afterwards restored the child to life. (2 Kings iv.)

How far is Cana from Tiberias? In what direction? With what is it surrounded? For what is it celebrated? What peculiar vessels do the inhabitants use to this day? What person mentioned in Scripture was born here?

How far is Nazareth from Cana? In what direction? In what plain does it stand? In what part of it? Of what are the houses built? What kind of roof have they? What fruits grow in the neighbourhood of Nazareth?

What grain? For what is the scenery remarkable? How long did Christ live here?

How far is Nain from Mount Tabor? In what direction? For what is it celebrated? What is it at the present day?

How far is Shunem from Mount Tabor? In what direction? What kind of place is it now? What battle was fought near this place? Between whom? Who was killed in that battle? What prophet lived occasionally at Shunem? By whom was he kindly treated? What did Elisha promise her in return? What became of the child? Where was the prophet at this time? What did he do on his return to Shunem?

- 7. Bethshan. Between the mountains of Gilboa on the west and the Jordan on the east, lies the ancient city of Bethshan. It stands in a valley, near the entrance to the plain of Jezreel, and is about eighteen miles from the southern extremity of the sea of Galilee, two from the Jordan, and twentythree from Nazareth. Large heaps of black hewn stones, fragments of columns, and the foundations of ruined houses cover the valley. There, too, lie the ruins of an ancient theatre filled with weeds and rubbish. Other interesting remains are the sarcophagi, or stone coffins. These are found in the tombs, some of which have been so well preserved that their doors still hang on their old stone hinges. Two streams run through the ruins of the city, over one of which there is a fine Roman bridge. Some remains of the Acropolis, or stronghold of the city, have also been found. The modern city consists of from sixty to seventy houses inhabited by rude and superstitious Moslems. On the walls of Bethshan, after the fatal battle of Gilboa, the Philistines fastened the bodies of Saul and his three sons.
- 8. ACRE. About thirty miles below Tyre, on the north-western extremity of the bay of Acre, stands the city of Acre, the Accho of the Old Testament, and the Ptolemais of the New. Here, above three thousand years ago, stood the city of Accho, of which we read in Judges i. 31, "Neither did Asher

drive out the inhabitants of Accho." Few cities have suffered more from the chances of war than Acre. It has been in the hands of Romans, Turks, Saracens, and Christians. It was the principal scene of contest in the time of the Crusaders. On the plain of Acre many a bloody battle has been fought for the possession of the Holy Land. Here Richard I., the Lion-hearted King of England, landed with twenty-five ships, June 8, 1191, to fight for Palestine. At this time Acre was in the hands of the Saracens, who were commanded by the brave, generous, and accomplished Sultan Saladin. About a month after the arrival of Richard, Acre was taken. following month, (August,) owing to the nonfulfilment of a treaty, he caused upwards of two thousand Turkish prisoners to be massacred in cold blood on the plains of Acre. Thus, after rivers of blood had been shed, and upwards of 100,000 lives lost, terminated the siege of Acre. Exactly one hundred years afterwards (1291) the town was retaken by the Saracens. It was here that Richard I. devised the Order of Knights of the Garter, by causing twenty-six knights to wear thongs of blue leather about their legs. It was afterwards perfected in the reign of Edward III. In the time of the Crusades, Acre was a thriving, populous, and wealthy city, containing a number of convents, hospitals. and churches; but time, war, and earthquakes have swept them all away.

In modern days, too, Acre has been the scene of many a fierce and deadly struggle. In 1799, Bonaparte marched across the desert which separates Egypt from Palestine, and with 10,000 of his best troops laid siege to the city. For sixty days its walls were battered by the cannon of the French. Breaches were made through which the French endeavoured to enter, but were driven back with great loss by Djezzar Pasha, assisted by Sir Sidney Smith and some British sailors. After much blood

had been shed, and many lives lost, Napoleon made a last and terrible assault, which was gallantly repelled, and occasioned his hasty retreat over the plain of Esdraelon. During the siege two of his generals, Junot and Kleber, were attacked in this plain, and were saved from overwhelming destruction by the timely assistance of Napoleon.

In 1840 Acre was taken in three hours by Commodore Napier, on which occasion a powder magazine took fire, laid the city in ruins, and killed, in a moment,

upwards of 2000 men.

The modern city of Acre stands on a little tongue of land which stretches out into the sea. surrounded with walls of from 30 to 40 feet in height, which are mounted with cannon. There is only one gate, or entrance, to the city, and that is on the south-east side, near the sea, and close to a Turkish burial-ground. The houses are built of stone, and have either flat roofs or terraces for the purpose of taking the air in summer evenings. The streets are so narrow that a loaded camel takes up nearly their whole breadth. The town contains a number of mosques and bazaars, one convent, a Greek church, and a The population consists of Mahomsynagogue. medans, Christians, and Jews. The chief trade of the place consists in the exportation of cotton, and the importation of goods for the consumption of the surrounding country.

## General Examination. (Mixed Methods.)

The lesson you have just heard was upon the rivers and ... towns of ... Galilee. The first river I mentioned is called the ... Leontes. It drains the plain of ... Cale Syria. Its general direction is from the ... north-east to the ... south-west, and it empties itself into the ... Mediterranean a little north of the city of ... Tyre.

The second river I spoke about is called the ... Kishon. It drains the plain of ... Esdraelon. Its source during the rainy season is in ... Mount Tabor, and in the dry season in ... Mount Carmel. Its greatest length is

about ... 20 miles; but it is that length only in the ... rainy season. Its least length is about ... 7 miles; this it is in the ... dry season. Here was defeated the host of ... Sisera by ... Deborah and Barak. Here also Elijah slew

the prophets of ... Baal.

The most northern town possessed by the Israelites was called ... Dan. It was at first called ... Laish, and belonged to the ... Sidonians. The Sidonians were driven out by the ... Danites. who burnt their ... city and built another, calling it ... Dan, after Dan ... their father. Dan became one of the chief seats of ... Jeroboam's idolatry. set up a ... golden calf which the people ... worshipped.

Capernaum, Chorazin, and ... Bethsaida were on the western coast of ... the sea of Galiles. They have utterly... perished, and their sites are... unknown. The city of Tiberias was also on the western coast of ... the sea of Galilee. It was built by ... Herod Antipas and called Tiberias in honour of the Roman Emperor ... Tiberius. Near to this city our Saviour fed the .. five thousand.

Cana of Galilee is about 15 miles west from ... Tiberias. Here our Lord changed the water into ... wine. Nazareth is about 5 miles south-west from ... Cana of Galilee. Here our Saviour lived for ... thirty years. The scenery round about is remarkable for variety and ... beauty. 3 miles south of Mount Tabor lies the city of ... Nain. Here our Lord restored to life the ... widow's son.

About 6 miles south-west from Mount Tabor stands the city of ... Shunem. It was here that the Philistines encamped before the battle of ... Gilboa. Here Elisha was supported by the good ... Shunammite; and here he restored her son ... to life.

Between the mountains of Gilboa and the river Jordan stands the city of ... Bethshan. To the walls of this city the Philistines fastened the bodies of ... Saul and his ... three sons.

The last city I mentioned was the city of ... Acre, called in the Old Testament ... Accho, and in the New Testament ... Ptolemais. Our Richard I. landed here to fight for ... Palestine. On the plains of ... Acre he caused 2000 Turks to be ... massacred in cold blood. It was here. that the order of ... Knights of the Garter was first In 1799 Acre was besieged by ... Bonaparte instituted.

who, after battering the place for ... sixty days, was finally repulsed by Djezzar ... Pasha and ... Sir Sidney Smith, aided by some ... British sailors. In 1840 it was taken in ... three hours by ... Commodore Napier, when a powder-magazine took ... fire, laid the city in ... ruins, and killed ... 2000 men. The city is surrounded with lofty ... walls which are mounted with ... cannon. The principal trade consists in the exportation of ... cotton, and the importation of goods for the consumption of the ... neighbouring country.

Where is the Leontes? Where the Kishon? Who were slain here? Name the sources of the Kishon. What plain does it drain? What town marked the northern extremity of Palestine? Where was it situated? How came it to be called Dan? For what is it remarkable in Scripture? What was the idol he set up? Where were Capernaum, Chorazin, and Bethsaida situated? What has become of them? What was the situation of Tiberias? Who built it? Why did he call it Tiberias? Where was Cana of Galilee situated? What miracle was performed here? What village lies 5 miles south-west from Cana of Galilee? In what plain is it? In what part of it? What fruits grow in the neighbourhood? In what direction is Nain from Tabor? How many miles off is it? What miracle was performed here? What village lies about 6 miles southwest from Tabor? What celebrated persons have lived here? What miracle did Elisha perform here? Where is Bethshan situated? What distance is it from Nazareth? From the sea of Galilee? From the Jordan? For what event in Scripture history is this place remarkable? Whereabouts is Acre? How far from Tyre? What is it called in the Old Testament? What in the New? What people have, at different periods, held possession of it? What king of England fought here? Against whom did he fight? Of what atrocious deed was he guilty here? What celebrated order did he institute? What great general of modern times besieged the city? In what year? What was the result of that siege? By whom was Djezzar Pasha assisted? What Admiral of modern times has bombarded the city? What happened on that occasion? What does Acre export?

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the prophets of ... Baal.

The most northern town possessed by the Israelites was called ... Dan. It was at first called ... Laish, and belonged to the ... Sidonians. The Sidonians were driven out by the ... Danites, who burnt their ... city and built another, calling it ... Dan, after Dan ... their father. Dan became one of the chief seats of ... Jeroboam's idolatry. Here he set up a ... golden calf which the people ... worshipped.

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### LESSON VI.

# Mountains and Plains of Samaria.

#### DIVISION OF SUBJECT.

I. Mountains. 1. Carmel. 2. Ebal and Gerizim. 3. Mountains of Ephraim.

II. PLAINS. 1. Plain of Sharon. 2. Valley of Naplous.

#### DEVELOPMENT.

I. 1. CARMEL. (Country of Vineyards.) Length of ridge about 12 miles. Very fertile; covered with oaks, pines, olives, &c. Height, 1500 feet. The abode of Elijah and Elisha.

2. EBAL AND GERIZIM. Gerizim, north of Ebal: about 500 yards apart. Naked and sterile; containing only a few olive and other trees. Height, 2000 feet. The blessings and the curses read from these

mountains.

3. MOUNTAINS OF EPHRAIM. Position not well defined: south of Gerizim. The name appears to have been given to all the groups of mountains in the southern part of the tribe of Ephraim. Covered with herbage and trees. Height about 2000 feet.

II. 1. PLAIN OF SHARON. Bounded on the east by the mountains of Ephraim. Length about 60 miles;

average breadth, 15 miles. Very fertile.

2. VALLEY OF NAPLOUS. Between Ebal and Gerizim. Length about 3 miles; breadth about a quarter of a mile. Very fruitful; filled with gardens, orchards, &c.

# LESSON.

We now come to the central province—the province of Samaria. Samaria had Galilee on the north and Judea on the south; hence it it easy to understand how it was that our Saviour in going from Judea to Galilee "must needs go through Samaria." I told you, in a former lesson, that Galilee contained the greatest amount of level

ground. Now Samaria, though a rugged, uneven, hilly country, contains a number of very beautiful and fertile valleys. These valleys are watered by innumerable small streams, which come from the sides of the mountains; some running westward into the Mediterranean, and others eastward into the Jordan. Here grow figs, olives, vines, mulberries, and other fruits in great plenty. In some parts the tall, uncut grass, reaching up to the horses' backs, bears testimony to the great fertility of the soil. The hills, too, unlike those of Judea, are covered from bottom to top with the richest verdure, from which peep out thousands of wild flowers of many forms and colours. Through the interior of the country, from north to south, runs an almost unbroken chain of mountains with an average height of about 2000 feet. These mountains run all through Judea into Arabia. Their western sides have a gentle slope, but their eastern sides are very steep and rugged.

# I. MOUNTAINS.

1. CARMEL. From the south-western extremity of the bay of Acre there runs a ridge of mountains in this direction, [shew it on the black board] from the north-west to the south-east. The length of this ridge is about twelve miles. This is the Mount Carmel of Scripture, though the name is often confined to that part of the mountain which stretches toward the sea Here it reaches its greatest elevation, being 1500 feet in height, and forming a bluff cape, or headland, at the bottom of which stands the town of Caiphas. From this town the mountain is ascended by a tolerably good road cut out of the rock. The word Carmel means "country of vineyards," and frequent reference is made in Scripture to the great fertility of Mount Carmel. Even now, though under no cultivation, much remains to bear witness to the ancient glory of this mountain. In summer time

its verdant sides are covered with wild flowers and sweet-smelling plants, where the shepherd, as in the days of Amos, finds pasture for his flocks. On the upper part of the mountain there are some fig-trees, oak-trees, and pines; lower down the wild vine and olive mingle with the bramble and the laurel. Three thousand years have nearly passed away since the prophet Amos uttered the denunciation, "The habitations of the shepherds shall mourn, and the top of Carmel shall wither." At this day it seems to be vainly struggling against the prophetic curse; for while at some seasons its sides are covered with a pleasant verdure, and the oak, the pine, the wild vine, and the olive, wave their green branches over it; at other seasons it looks wild, dreary, barren, and desolate-a silent, but mournful witness of its own departed glory and the truth of God's Word. On its top there is a large monastery of Carmelite monks, who take their name from the mountain. Carmel, like many other mountains in Palestine, contains a great number of caves. To these caves, probably, the Israelites fled when suffering from the oppression of their enemies. We read in Judges vi.2, "And because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds." Here, too, lived the prophets Elijah and Elisha. It was to this mountain, you will remember, that the good Shunammite went to seek Elisha, that he might come and restore her child to life. There is one cave remarkable for its great height. stands right in front of the mighty ocean, whose ever-rolling waves make eternal music far beneath. Here, it is said, the prophet Elijah dwelt; and one cannot help picturing that mighty seer of Israel standing in that cave; his long grey hair and venerable beard floating in the wind; his eye fixed upon the restless and unfathomable ocean-fit image of his own tumultuous, world-embracing thoughtsbrooding over the oppression and idolatry of his countrymen. To this mountain Elijah called all Israel that he might convince them of the foolishness of worshipping strange gods. Here, too, on the banks of the Kishon, he ordered the false prophets to be slain.

#### Examination.

Name the central province of Palestine. Give its boundaries. Through what province must you pass before you can get to Galilee from Judea? Why? What is the general character of the surface of this province? What fruits grow in it? What is the great difference betwixt the hills of Samaria and the hills of Judea? What runs through the interior of the country? What is the average height of this range? What is the difference betwixt the eastern and the western side? What mountain forms the south-west point of the bay of Acre? What is its length? In what direction? Its height? What town stands at the bottom of the headland? How is the mountain ascended from Caiaphas? What does the word Carmel mean? What trees grow upon this mountain? What prophecy in Scripture relates to Carmel? Who uttered this prophecy? What large building is on the top? What are the monks called who live there? Why are they so called? What remarkable persons have lived in Carmel? What events related in Scripture are connected with this mountain?

2. EBAL AND GERIZIM. About twenty miles from the eastern extremity of Carmel, in a southerly direction, stand mounts Ebal and Gerizim. They are right in the centre of Samaria and of all Palestine, being about twenty-five miles from the Jordan on the east, and the same distance from the Mediterranean on the west; and ninety miles from the northern extremity of Galilee, and the southern extremity of Judea. They rise abruptly from the plain in which they are situated to the height of about 2000 feet above the sea. If we place Ebal here, [marking it on the board] Gerizim will stand about here, towards the south, the distance between them being about 500 yards.

Though enclosing one of the most fertile valleys of Palestine, Ebal and Gerizim are sterile and naked: a few olive trees scattered here and there save them The sides of Ebal contain a from total barrenness. great number of grottoes and ancient tombs. On the table-land at the top of Gerizim, by permission of Alexander the Great, the Samaritans built their temple in rivalry of that at Jerusalem. The temple is gone, or at most there remain a few portions of its ancient walls, yet hither, three times a year, do the Samaritans come to worship God on mount Gerizim. Ebal and Gerizim are connected with one of the most interesting circumstances of Jewish history. Here the twelve tribes were divided, one half stood on mount Gerizim, and the other on mount Ebal. "And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests and the Levites." Then Joshua read to them the words of the law, and afterwards the curses were pronounced from Ebal, and the blessings from Gerizim, by the Levites, to which all the people said, "Amen." What an imposing sight it must have been to have seen the thousands of Israel, with their officers, and elders, and judges, and banners, standing upon Ebal and Gerizim, with the ark of God in the centre! and how heart-thrilling to have heard the loud AMENS ascending to the heavens from a thousand thousand voices.

At the foot of Gerizim, on the eastern side, there is an ancient well. It appears to be now dry, and the mouth filled with rubbish. Nearly all are agreed in considering this as "Jacob's well." It was here that our blessed Lord rested in his journey from Jerusalem, while the "disciples were gone away into the city to buy meat." Hither, about the middle of the day, came the "woman of Samaria to draw water." Jesus, who was sitting alone by the side of the well, weary and thirsty, said unto her, "Give me

to drink." It was then he revealed himself unto her, and told her all the thiugs that ever she had done. It was then that he told her that "God is a spirit: and they that worship him must worship him in spirit and in truth."

3. MOUNTAINS OF EPHRAIM. Southward of Gerizim stand the mountains of Ephraim. They form part of that chain which runs from the southern extremity of the plain of Esdraelon into the deserts of Arabia. In the north they are called the mountains of Ephraim, and in Judea, the mountains of Judea. They have an average height of about 2000 feet above the level of the sea. In the time of Joshua these mountains were covered with trees; only a few can be seen at the present day. It was here that Micah lived, who stole eleven hundred shekels of silver from his mother, which he afterwards restored. With two hundred of these shekels Micah and his mother ordered a molten image to be made; "and. the man Micah had an house of gods." Shortly afterwards the five Danites, on their journey towards Laish, came and lodged at the house of Micah, where they saw his silver images. On their second journey to Laish, with their brethren, they came again to the house of Micah, and robbed him of all his idols. These they took with them to Laish, where "they set them up Micah's graven image, which he had made, all the time that the house of God was in Shiloh "

#### Examination.

What mountains are those which stand nearly in the centre of Palestine? In what direction are they from Carmel? About how many miles? What is their situation with regard to the Mediterranean and the Jordan? How far distant from both? What is the height of these mountains? How far apart? What is their general appearance? What people worshipped on Gerizim? Who gave them permission to build a temple? Was there any other temple? Where? What remarkable event is con-

nected with Ebal and Gerizim? From which mountain were the blessings read? From which the curses? In what direction is Ebal from Gerizim? What ancient monument stands at the foot of Gerizim, on the eastern side? What remarkable person once sat down to rest himself here? From whence did he come? Whither was he going? Where were his disciples at the same time? What happened while our Saviour sat by the well? What did he tell the woman concerning God? What is the state of the well at this time?

Where are the mountains of Ephraim? Where does the chain terminate of which they form a part? What name do the mountains take in Judea? How far do they stretch northward? What is their average height? What was the appearance of these mountains in the time of Joshua? What person mentioned in Scripture lived here? Of what was he guilty? What was made with a portion of the money? What persons lodged here shortly afterwards? Whither were they going? What was their business? What did they do on their second journey to Laish?

## II. THE PLAINS.

1. PLAIN OF SHARON. Samaria, like Galilee, contains a great number of very fertile plains, though, generally speaking, they are not so large as those of Galilee. The only plain of any great extent in Samaria is the plain of Sharon, called sometimes the plain of the Coast, of which, however, it only formed a part. The plain of Sharon extends from the southern side of Carmel to Joppa, situated about here. [Mark it on the map.] It is bounded on the east by the mountains of Ephraim. In length it is about sixty miles, with an average breadth of fifteen miles. Strictly speaking, this plain does not terminate here, but stretches southward along the shore as far as Gaza: this part, however, was called "The Plain." Sharon is not one continuous, uninterrupted plain. There are numerous swellings or elevations throughout its whole length, which give rise to some of the most delightful valleys in all Palestine. The beauty and fertility of Sharon are

often referred to in the Bible. At certain seasons its surface is dotted all over with beautiful and many-coloured flowers. Here grow white and red roses, white and yellow lilies, the narcissus, and the rose-mary, in great plenty. In the cultivated parts we find figs, oranges, pomegranates, dates, olives, lemons, grapes, melons, and other fruits, in rich abundance. Here, too, grow wheat, barley, maize, rye, and other kinds of grain. The shore is lined with trees; and at the eastern extremity, on the sides of the mountains, grow sycamores, oaks, cypresses, and turpentine trees. The plain is not fertile throughout its whole extent. In some parts it bears the appearance of a desert, the soil being so sandy, and so full of rocks and stones, that even the grass cannot grow upon it.

2. VALLEY OF NAPLOUS. One of the loveliest valleys in Palestine lies between the mountains of Ebal and Gerizim. It is now called the valley of Naplous, its ancient name was Shechem. Its length is about three miles, and its breadth not more than a quarter of a mile. It is full of small streams and fountains, which make the surface beautifully green even in the dry seasons. Most of these streams run into the Jordan, but the largest of them runs in a westerly direction to the Mediterranean. Little mills are seen upon its banks, embosomed among the trees; and here, too, the shepherd plays his reed while tending his flocks. In this valley figs, olives, apricots, pomegranates, oranges, lemons, and almonds grow in great abundance. Here were Joshua, Eleazar, and Joseph buried. A large, white building, standing at the entrance of the valley, and only a few paces north of Jacob's well, is pointed out as the tomb of the patriarch Joseph. It lies in that parcel of ground which Jacob bought of the sons of Hamor for an hundred pieces of money. To this place, when a boy, was Joseph sent to seek his brethren, who were here feeding their flocks. He wandered up and down the plain unable to find them. "And a certain man

found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks." The man told him where they were, and Joseph set off and found them. It was on this occasion that he was sold to the Ishmaelites. Here, in the vale of Shechem, at his own request, and after a long and eventful life, in which he returned much good for much evil, were his bones deposited. Even now, as in the days of Joseph, upwards of 3500 years ago, companies of Ishmaelites come "from Gilead with their camels bearing spicery, and balm, and myrrh," "down to Egypt." (Gen. xxxvii. 25.) A few years since an American traveller visited the tomb of Joseph, and on entering it he found an old, white-bearded Israelite kneeling down before the tomb, and teaching a little rosy-cheeked boy the story of Joseph and his brethren. What boy is there among you who cannot go back in his mind those three thousand five hundred years, and see Joseph's brethren tending their flocks in Shechem? Who cannot fancy that he sees the boy Joseph wandering up and down, between Ebal and Gerizim, seeking for his brethren? There are many other beautiful valleys and plains in Samaria, but of these we know not the names. Sharon and Naplous are the most interesting to us from their being mentioned so often in Scripture.

# General Examination. (Mixed Methods.)

The lesson has been upon the mountains and plains of ... Samaria. Samaria is bounded on the north by ... Galilee, and on the south by ... Judea. It is not so hilly as ... Judea, nor so level as ... Galilee. Through the interior runs a range of ... mountains, with an average height of ... 2000 feet. The mountain which bounds Samaria on the north is ... Mount Carmel. Its length is about ... 12 miles, and its height, at its north-western extremity, is about ... 1500 feet. The north-western extremity forms the southern coast of the bay of ... Acre. The word Carmel means ... country

of vineyards. In ancient times Carmel was noted for its ... fertility. About twenty miles from the south-eastern extremity of Carmel stand ... Ebal and Gerizim. They are in height about ... 2000 feet. On the top of Gerizim the Samaritans built their ... temple, in rivalry of that at ... Jerusalem. These mountains are connected with one of the most interesting events in ... Jewish history. Here Joshua read the words of the ... law, and the Levites pronounced the ... blessings and the curses, to which all the people said ... Amen. A little southward of Gerizim stand the mountains of ... Ephraim. They form part of that chain which runs from the plain of ... Esdraelon into the deserts of ... Arabia. Their average height is about ... 2000 feet. The only plain of any extent in Samaria is the plain of ... Sharon. Sharon extends from the southern side of ... Carmel southward to the town of ... Joppa. It is in length about ... 60 miles, and in breadth about ... 15 miles. I next mentioned to you a valley, called the valley of... Naplous, it is called in the Old Testament... Shechem. It lies between ... Ebal and Gerizim, and is one of the loveliest valleys in all ... Palestine.

What causes the valley of Naplous to look so beautifully fresh and green? What are seen upon the banks of some of these streams? Name some of the productions of this valley. Who were buried here? Where does Joseph's tomb stand? Upon what parcel of ground is it supposed to lie? Who was sent hither when a lad? Who sent him? Whom did he seek? What happened to him on that occasion? How long ago is it since Joseph lived? Do you know where he died? How came he to be buried in Shechem?

For what is Sharon remarkable? Name some of its productions? Name some of the flowers which grow in it? Where does this plain, properly speaking, terminate? What was that part called between Joppa and Gaza?

What mountains stand southward of Gerizim? What is their average height? In what direction do they run? What name have they in the south? What person mentioned in Scripture lived here? Of what was he guilty? What was made with a portion of the money? Who took the images away? To what town did they take them?

What two remarkable mountains stand a little north of the mountains of Ephraim? What is there peculiar about their position? What is their height? Their appearance? What valley runs between them? In what direction is Gerizim from Ebal? How far from it? What remarkable event took place on these mountains? What people worship on Gerizim? How many times a year do they go thither? What did the Samaritans build on Gerizim? By whose permission? How far are Ebal and Gerizim from Carmel? In what direction?

In what direction does the ridge of Carmel run? What does its north-western extremity form? What town lies at the base of it? What trees are found upon Carmel? Who prophesied against it? What did he prophesy? What building stands on Carmel? What remarkable persons lived there? With what events in the history of Elijah is this mountain connected? With what event in the history of Elisha?

## LESSON VII.

# Rivers and Towns of Samaria.

DIVISION OF SUBJECT.

I. Rivers and brooks.

II. Towns.

### DEVELOPMENT.

I. Possesses only a few brooks.

II. 1. CESAREA PALESTINA. Built by Herod the Great—In ruins and uninhabited—Often mentioned in Scripture—Cornelius and Peter—Paul—Agrippa, &c.

2. SAMARIA, SEBASTE. Built by Omri B.C. 925—Capital of the ten tribes for 200 years—Rebuilt by Herod the Great—Church of John the Baptist.

3. SHECHEM, NAPLOUS, SYCHAR. An ancient place—Seven miles S. of Samaria—A city of refuge—Revolt of ten tribes — Modern village long and narrow—Population 10,000—Manufactures soap and cotton—Samaritans.

4. Shiloh, Srilûn. Fifteen miles S. of Shechem-

Contained the ark about 400 years—Call of Samuel and death of Eli—Division of the land.

5. Bethel, Britin. About 12 miles N. of Jerusalem — Abraham — Jacob — Samuel — Deborah — Jeroboam's idolatrous worship—The modern Beitin in ruins.

### LESSON.

I. RIVERS. We proceed now to the rivers and towns of Samaria. In Samaria, as in Galilee and Judea, there are many small brooks, but not one river; and even the brooks vanish during the hot season. Some of these rivulets empty themselves into the Mediterranean, and some into the Jordan. As these little streams possess no historical importance whatever, we will pass them by at once, and come to the towns of Samaria.

# II. Towns.

1. CESAREA PALESTINA. The first I shall mention to you is the city of Cæsarea. This magnificent city was on the sea coast, and was built by Herod the Great. about 22 years before the birth of Christ, in honour of Augustus Cæsar. Herod, though a bad man and a cruel tyrant, did many things for the benefit of Palestine. Seeing that the whole of the western coast of Palestine was comparatively straight, and without any natural harbours, Acre excepted, to shelter ships trading there from the violence of the wind, he resolved to build a city and a harbour between Joppa and Acre. After twelve years of incessant labour, and at an immense cost, he built the city and harbour of Cæsarea Palestina, so called to distinguish it from another Cæsarea, the Roman metropolis of Palestine. There was a building at Cæsarea before Herod's time, which went by the name of Strato's tower. Few, perhaps none, of the cities built by Herod the Great surpassed Cæsarea in beauty and magnificence. There were temples,

theatres, amphitheatres, palaces, and many other large buildings. But the greatest work of all, and that which reflects the greatest honour upon Herod, was the building of the harbour. Immense stones, 50 feet in length by 18 broad and 9 deep, were lowered into 20 fathoms of water, and by piling these huge blocks one upon another, till they rose above the surface, a splendid harbour was made, in which a fleet might ride with safety in all weathers.

But the proud city of Herod is now a mass of ruins; and the spacious theatres that once resounded with the acclamations of assembled thousands are crumbling in the dust. The storms and tempests of eighteen hundred years have broken upon the palaces and temples of Herod and laid them level with the earth. Where once was the residence of kings and princes no human being now dwells. The only inhabitants of Cæsarea are the jackal, the

snake, the lizard, and the scorpion.

Cæsarea is often mentioned in the New Testament. and was the scene of many interesting events. It was to this city that Philip came after the conversion of the Ethiopian eunuch. Hither Paul fled from persecution at Jerusalem. It was visited several times afterwards by the same apostle in his various journeys. In this city he suffered a long, but comparatively easy, imprisonment from the Romans, at the instigation of the Jews. Here, in the judgment-hall of Herod, he pleaded triumphantly the cause of his great Master before Felix, Festus, and Agrippa. It was on one of these occasions. when Paul "reasoned of righteousness, temperance, and judgment to come," that "Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Cæsarea is particularly interesting to us as being the city of the first Gentile convert, Cornelius. Here was the middle wall of partition broken down, and Gentiles and Jews permitted to be one in the kingdom of Christ. Here, too, died Herod Agrippa, grandson of Herod the Great. Having collected a vast multitude in one of the theatres, Herod appeared before them dressed in gaudy apparel, and seated upon a magnificent throne. The sun shining upon the rich dress of Herod caused it to sparkle and to dazzle the eyes of the people, and as he spoke unto them they gave a great shout, saying, "It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not the glory to God: and he was eaten of worms, and gave up the ghost."

#### Examination.

Are there any rivers in Samaria? What may be found in certain seasons? Where do these little brooks empty themselves? What is the name of the town of which I have been speaking? Why was it called Cassarea Palestina? By whom was Cæsarea built? How long before Christ? What time was Herod in building it? Between what two towns was it situated? What was the place called before Herod's time? Name some of the different kinds of buildings in Cæsarea? What was the greatest work of Herod? By what means was this harbour made? What necessity was there for such a place? What is the state of Cæsarea now? What animals are found in the ruins? Name some event narrated in Scripture for which Cæsarea is remarkable. Who suffered imprisonment here? Before whom did he plead his cause? How were these men affected by the discourses of Paul? What remarkable event in connexion with the Gentiles occurred here? What king died at Cæsarea? Relate the circumstances of his death. Why did the angel of God smite him? What lesson may we learn from that?

2. Samaria. We come now to the city of Samaria. This city stood nearly in the centre of Palestine, and was built by Omri, king of Israel, about 925 years before the birth of Christ. We read in 1 Kings xvi. 24, that Omri bought the hill of Samaria of Shemer for two talents of silver, and that the city was called Samaria,

after the name of Shemer, owner of the hill. places in Palestine could compare with Samaria in the beauty and strength of its position. Perched on the top of a hill, in the centre of a lovely and fertile valley of about five miles in breadth, entirely surrounded with lofty and cultivated mountains, and watered by innumerable streams, stood the ancient city of Samaria. For the space of 200 years it was the capital of the ten tribes forming the kingdom of Israel. During all that time it was the seat of a wretched idolatry, which brought down upon the guilty inhabitants the oft-repeated vengeance of During the reign of Ahab it was twice besieged by Ben-hadad, king of Syria, whose forces were on both occasions repulsed with great slaughter. The names of Elijah and Elisha are often mentioned in the history of Samaria, in connexion with the several great famines which occurred in it, and its frequent deliverances from the Syrians. In the year B.C. 721, it was taken by Shalmanezer, king of Assyria, after a siege of three years, when nearly all the inhabitants were taken captive into Assyria. People from various provinces in Babylonia and Assyria were sent to supply their place, and hence originated the sect of the Samaritans, a mixed people, half heathers and half Jews.

Shortly before the time of Christ Samaria was given, by the Roman Emperor, Augustus, to Herod the Great, who rebuilt the city on a scale of great magnificence, and called it Sebaste in honour of his patron, Augustus. In this city Herod Antipas, the tetrarch of Galilee, made "a supper to his lords, and high captains, and chief estates," on which occasion Salome, the daughter of Herodias, Herod's brother's wife, danced before him. Pleased with the grace and beauty of the young woman "he promised with an oath to give her whatsoever she would ask." "And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger."

Herod was very sorry, but he had given his oath and felt that he could not retract. And while the feast and the dance went on, the gory head of the murdered Baptist was "brought in a charger and given to the damsel." On the eastern brow of the hill, upon which Samaria was built, there now stand the ruins of an ancient church. An old, but exceedingly doubtful tradition, marks this spot as the burialplace of John the Baptist.\* In the book of Micah we read the following prophecy: "What is the transgression of Jacob? is it not Samaria? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof, and all the graven images thereof shall be beaten to pieces." (Micah i. 6.) The prophecy has been fulfilled. Samaria is in ruins. The hill is covered with the fallen columns of the ancient city. Many of them are standing, but the buildings they supported and ornamented have long since perished.

The modern village of Samaria stands about half way up the hill, and is inhabited by some poor Arabs, whose houses have been built partly from the ruins of the ancient city. From the top of the hill there is a fine view of the surrounding country. A beautiful vale, covered with a rich carpet of grass and dotted with wild flowers of various colours, stretches out on every side. This vale is enclosed with mountains covered to the top with fields of grain, and plantations of the olive and vine, through which the white houses of numerous villages are occasionally seen.

# ccasionally seen.

Examination.

Who built Samaria? When did he build it? Why was it called Samaria? How much did Omri give Shemer for

<sup>\*</sup>For other events in the history of Samaria, see I Kings, xxii.; 2 Kings, vi., vii., x., xvii.; Acts, viii.



the hill? How broad is the valley in which the hill of Samaria stands? By what is the valley surrounded? How long was Samaria the capital of Israel? What was the conduct of the inhabitants during all that period? Who besieged the city? In whose reign? What was the result of the sieges? Whose names are often mentioned in the history of Samaria? In connexion with what events? What Assyrian king besieged the city? When? How long did the siege last? What was done with the inhabitants? Who supplied their places? To what sect did this give rise? What sort of people were the Samaritans? To whom was Samaria given shortly before the time of Christ? By whom? What did Herod do to the city? What name did he give it? Why? Name some of the events narrated in Scripture which have occurred in Samaria, &c. Where does the church of John the Baptist stand? Who prophesied against Samaria? What did he prophesy? Has the prophecy been fulfilled? In what state is Samaria now? With what is the hill covered? Where does the modern village stand? By whom is it inhabited? Of what are their houses partly built? What can be seen from the top of the hill? With what are the mountains covered? What can be seen through them occasionally?

3. SHECHEM. You will remember what I told you in the last lesson about the lovely valley of Naplous, the Shechem of the Old Testament. You cannot have forgotten the story of Joseph wandering in the fields of Shechem looking for his brethren. Well, in that beautiful valley, surrounded with fields of grain, groves of large trees, vines, olives, and pomegranates, stands the town I am now going to speak about, the town of Shechem, or, as it is now called, Naplous. Shechem is an ancient place, and probably received its name from Shechem, the son of Hamor, prince of that part of the country. It stands in the valley between Ebal and Gerizim, and is about 7 miles south of Samaria, and 40 north of Jerusalem. Some time after the conquest of Palestine by the Israelites, Shechem was made one of the cities of refuge; and during the life-time of Joshua was a very important place. It was destroyed by Abimelech, but must have been rebuilt soon after, for it was here that Rehoboam met the delegates of the ten tribes, which ended in the unfortunate division of the people into the kingdoms of Israel and Judah. Immediately afterwards Jeroboam made it the capital of the new kingdom of Israel. After the capital of the new kingdom of Israel. After the capitals, and on the refusal of the Jews to allow them to assist in building the second temple, they built one for themselves on Mount Gerizim, which increased the hatred aleady established betwixt the Jews and the Samaritans.

The modern Naplous, which stands on the site of the ancient Shechem, is a long, narrow village, the houses of which are built of stone, with doomed roofs. The streets are narrow, uneven, and filled with all Through the main street there kinds of rubbish. runs a stream of clear water, a great rarity in eastern The population is supposed to be about 10,000, chiefly Mahommedans, whose principal employment is the manufacture of soap. Cotton, too, is manufactured here, and considerable quantities are exported. The whole village has a busy, thriving appearance; and the manufactures of the place supply the wants of a widely-extended neighbourhood, and are carried on the backs of camels as far as the interior of Egypt. The last remnant of the Samaritans is to be found here, in the place possessed by their forefathers upwards of 2000 years ago. Their number is about 130. Two thousand years have not sufficed to diminish the hatred betwixt the Jews and the Samaritans. They meet each other in the market-place and trade together, but further than this the Samaritans have no dealings with the Jews. They will neither eat, drink, marry, nor in any other way associate with them.

Shechem\* is often mentioned in the Old Testament,

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<sup>\*</sup> Genesis xii., xxxiii., xxxiv., xxxv., xxxvii.; Joshus xx., xxi., xxiv. Judges ix.

and under the name of Sychar we read of it in the New. At the well not far distant from this place occurred the interesting event which I mentioned to you in the last lesson. Our Saviour was then on his way to Galilee from Judea, and, as we read in the Gospel of John, "must needs go through Samaria."

#### Examination.

What is the valley of Naplous called in the Old Testament? What sort of place is it? What town stands in it? Between what two mountains? Why, probably, was it called Shechem? In what direction is it from Samaria? How far distant? What is its distance from Jerusalem? Its direction? What did it become after the conquest of the country by the Israelites? By whom was it destroyed? What remarkable event in the history of the Jews occurred here? What did it become after the captivity? What request did the Samaritans make to the Jews at that time? What was the result? What followed the refusal? What effect had this upon both parties? Describe the modern village. What sort of roofs have the houses? What is there peculiar about the main street? What is the population of Shechem? Of what religion is the majority? What is the chief manufacture of the place? Where are the manufactures carried? How carried? What remarkable people live here? What is their number? What will a Samaritan agree to do with a Jew? What will he not agree to do? What name has Shechem in the New Testament? What interesting event occurred near the town? How was it that Jesus was in Samaria?

4. Shiloh. About 15 miles south of Shechem stood the ancient city of Shiloh. It was in the tribe of Ephraim, and built in the mountains of that name. Here, from the days of Joshua to the death of Eli, a period of about 400 years, the ark of God was kept. To this circumstance Shiloh owed all its importance. In a disastrous engagement with the Philistines on the plains of Aphek, the Israelites were defeated with a great slaughter, and the ark, which they had presumptuously taken from Shiloh

without permission, taken from them. Eli, overcome with the sad news of the death of his two sons, Hophni and Phinehas, and the loss of the ark, fell down dead on the same eventful day. The ark never more returned to Shiloh, which speedily lost all its importance. It was here that "the child Samuel ministered unto the Lord before Eli." Here, too, occurred that interesting event with which every school-boy must be familiar, the call of Samuel to the prophetic office, when only a child of twelve years. Only one other event of moment is connected with Shiloh, and that is the division of the land among the twelve tribes in the time of Joshua. Some old ruins, called Seilûn, have been identified as covering the site of the ancient Shiloh. Among these is an old tower, or chapel, "about twenty feet square inside, with walls four feet thick."

5. Bethel. About 12 miles north from Jerusalem stood the ancient city of Bethel. It was built among the mountains of Ephraim, and was the border town betwixt that tribe and the tribe of Benjamin. It appears to have been assigned to Benjamin at the conquest, but Ephraim having driven out the Canaanites retained possession of the city. It is often mentioned in the Old Testament, and has been the scene of many interesting events. On some high land, a little eastward of Bethel, the patriarch

Abraham first pitched his tent in Palestine.

It was here that Jacob had that pleasant dream of the ladder and the angels of God ascending and descending upon it, which was the occasion of the place being called Bethel, or the House of God; before that time its name was Luz. Jacob, you will remember, fled from the face of his brother Esau, and went to Padan-aram in Mesopotamia. It was, probably, on his first day's journey that he came near to Luz. The sun had sunk below the hills, and Jacob, wearied and tired, and unable to find a place of shelter, laid down to sleep in the open air. It

was then that the Almighty caused him to dream the beautiful dream I have mentioned; and in the morning when Jacob awoke he said, "This is none other but the house of God, and this is the gate of heaven." "And he called the name of that place Bethel; but the name of that city was called Luz at the first." About twenty years afterwards, on his return to the land of Canaan, he lost his wife Rachel near this city. She died in giving birth to Benjamin. Hither the prophet Samuel came in his yearly circuit to judge the people. Here, too, the ark remained; and probably the tabernacle, for a considerable time. Near Bethel the prophetess Deborah dwelt under a palm tree, when all Israel came to her for judgment.

Bethel is noted as the southern seat of the idolatrous worship set up by Jeroboam, and is spoken of with the greatest contempt and abhorrence by the prophets, who called it in derision Bethaven, or the house of idols. On one occasion as Jeroboam stood by the altar to burn incense, there came a man of God from Judah who prophesied that a child should be born, Josiah by name, who would offer up the idolatrous priests upon that very altar. "And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." Enraged at this Jeroboam stretched out his hand to seize the man, exclaiming, "Lay hold on him," and immediately his arm was withered, the altar rent, and the ashes poured out upon the ground. The prophecy of the "man of Judah" received its completion 350 years afterwards in the reign of Josiah, king of Israel, who broke down the altar, burnt the grove, and utterly extirpated every trace of Bethel's idolatrous worship. (2 Kings xxiii. 15—18.) Bethel is not once named in the New Testament, though it still existed as a city, and was taken by Vespasian a short time before the destruction of the temple.

For a long time it was believed that both the town and its name had perished; but within the last few years, some extensive ruins, covering a space of nearly four acres, and called by the Arabs Beitîn, have been identified as covering the site of the ancient Bethel. Here lie the scattered remains of many houses and churches; and, in a valley to the west, one of the largest reservoirs in Palestine, being 314 feet in length, by 217 in breadth. The bottom of the reservoir is now covered with a green grass plat, having in it two living springs of pure water.

#### General Examination.\*

How far is Bethel from Jerusalem? In what direction? Among what mountains was it built? What was there peculiar to it? To whom was it given at the conquest? Who kept possession of it? How was this? What celebrated person pitched his tent for the first time in Palestine near Bethel? What occurred to Jacob here? Where was Jacob going? Why? What was the name of the place at first? What happened to Jacob on his return to this place? What prophet used to visit Bethel? For what purpose? What remained at Bethel for a long time? What prophetess dwelt near Bethel? For what is Bethel noted in connexion with the kingdom of Israel? What happened to Jeroboam here? In whose reign did the prophecy of the man of Judah receive its fulfilment? How long was that after the delivery of the prophecy? What did Josiah do? By whom was Bethel taken a short time before the destruction of the temple? What ruins have been identified as covering the site of the ancient Bethel? State what you remember about these ruins?

<sup>\*</sup> For the future I will omit the simultaneous examination. After the examples given the teacher can have no difficulty, save want of experience, in framing these examinations for himself. I will continue the questions, for by these the teacher can test himself.

## LESSON VIII.

### .Tudea.

#### DIVISION OF SUBJECT.

I. General Description.

II. Mountains.

III. Valleys.

IV. Brooks.

#### DEVELOPMENT.

I. Boundaries—Rich in historic events—General appearance—Rises in terraces from the Mediterranean to the interior—Hills near the sea fruitful, in the interior wild and barren—Fertility of interior valleys—Southern Judea.

II. Not many of importance — ZION, AKRA, MORIAH — HILL OF EVIL COUNSEL — MOUNT OF OLIVES. Height from the valley 400 feet; from the Mediterranean 2500 feet; from the Dead Sea 4000 feet — View from the summit — GETHSEMANE — MOUNT OF OFFENCE — MOUNTAIN OF QUARANTANA. Height 1500 feet; extremely rugged in appearance.

III. 1. THE PLAIN. Between Jaffa and Gaza. 2. Plain of Jericho. An expansion of the Jordan. Breadth 12 miles. 3. VALLEY OF JEHOSHAPHAT. Ancient burial-ground of Jews. Tombs of Absalom, Zachariah, &c. Custom of pilgrims. 4. VALLEY OF HINNOM. Between Zion and Hill of Evil Counsel. Tophet. Allusion of Milton. 5. VALLEY Moloch. OF REPHAIM. Defeat of Philistines by David. 6. VALLEY OF ELAH. Eleven miles S. W. of Jerusalem. Modern name Wady-es-Sunt. David and Goliath. Shochoh and Azekah. 7. Plain of Mamer, OR HEBRON. Eighteen miles S. of Jerusalem. District fertile. Historical events. Eshcol. North of Mamre. The spies; their report. 8. VALLEY OF SALT. Southern extremity of Dead Sea. Defeat of Edomites by David and Amaziah.

- IV. BROOKS. 1. CHERITH, N. E. of Jerusalem. Source, Mountains of Ephraim; empties itself into the Jordan.
- 2. Kedron. East of Jerusalem; empties itself into the Dead Sea.

3. BESOR. Source, near Hebron; empties itself into the Mediterranean, near Gaza—Crossed by David in pursuit of Amalekites.

4. RIVER OF EGYPT. Wady-el-Arish. One of the southern boundaries; empties itself into the Medi-

terranean.

### LESSON.

1. GENERAL DESCRIPTION. Having told you all that I think necessary for you to know about Galilee and Samaria, we come at last to Judea. This name. Judea, is often applied to the whole of Palestine west of the Jordan, but my remarks will apply to the province of that name, which, as you know, is bounded on the north by Samaria. southward it extended it is difficult to say, but it seems originally to have comprehended the northern portion, at least, of Idumea. Eastward it was bounded by the Dead Sea, and westward by the Mediterranean. Here then is Judea, [running the pointer over the boundaries] the country chosen by our Lord to be the scene of his sufferings and death. Almost every spot in this remarkable country is connected with some memorable event in the history of the Bible. What little boy can forget Hagar and Ishmael at Beersheba? Abraham and Isaac on Mount Moriah? David and Goliath in the valley of Elah? Samson and the gates of Gaza? Jacob and his lovely dream near Bethel? Who can forget poor blind Bartimeus and his blind companion near Jericho? the story of the good Samaritan? Who does not remember Bethlehem and the infant Jesus in the manger? Mount of Olives? Bethany? Gethsemane?

above all, Calvary and the crucified Redeemer? All these things are familiar to you, and all the events happened in Judea, the country of which

I am now about to speak.

The country of Judea is as remarkable as its history. Perhaps there is no place in the world so rugged and uneven, so full of extraordinary elevations and depressions; which contains so many bare and lofty mountains, and lovely and fertile plains, It is a land of hills and valleys. From the Mediterranean eastward the land rises in successive terraces to the centre of the country, getting more and more wild, stony, barren, and desolate, as we approach the interior. A continuation of the beautiful plain of Sharon runs along the sea-coast, which is lined with mastic-trees, figs, palms, sycamores, and other trees. The hills nearest the sea are cultivated from the top to the bottom. Here grow vines, olives, figs, and lemon-trees, in luxuriant abundance. Some of the lemon-trees are as large as our finest oaks; and sycamores are seen whose expanded foliage is sufficient to shelter a band of twenty or thirty travellers with their horses. Further eastward vegetation languishes and dies; even the simple mosses disappear; and the country assumes a wilder. grander, and more desolate appearance. Rocks piled upon rocks in wild disorder, steep chasms, yawning gulfs, overhanging crags, sandy deserts, high and barren mountains, constitute the chief features of central and southern Judea. But even here, in this region of sterility and barrenness, the intervening valleys are remarkably fertile. Here grow melons, vines, olives, wheat, pumpkins, tobacco, and cucumbers, in great plenty. The open ground is covered with a variety of wild flowers, and the rose, hyacinth, and rosemary, lend their odour and beauty to the The southern parts of Judea consist of mountain and wilderness, with here and there some pots like oases in the desert.

#### Examination.

What bounds Judea on the north? On the west? On the east? Why is this country of great interest to us? Name some of the events which have occurred in it? What is there peculiar in the scenery of Judea? What may we observe as we go from the Mediterranean eastward? What trees are found lining the coast? What plain is continued through a part of Judea? What is the character of the hills nearest the sea? Compare the interior of the country with the coast. Compare it with the hills nearest the sea. What is the character of the valleys in the interior of Judea? What trees grow in these valleys? What flowers? Of what does the southern part of Judea consist?

2. Mountains. Judea, though a mountainous country, has but few eminences worthy of particular notice; its chief interest lies in the history of its valleys and towns. Not far from the centre of the country, and between the northern extremity of the Dead Sea and the Mediterranean, stand the three mountains upon which Jerusalem was built, Zion, Akra, and Moriah. This, then, would be their position, [marking it] Zion being the most southerly. These are not three distinct mountains, but rather three eminences in a mountainous district. A little southward of Zion, and separated from it by the valley of Hinnom, stands the Hill of Evil Counsel, whereon, tradition asserts, stood the palace Caiaphas, in which "the chief priests and elders took counsel to put Jesus to death." A great number of sepulchres are found on the side of this hill. In the immediate vicinity is the "potter's field," or field of blood, bought by the traitor Judas, for thirty pieces of silver. A stiff, white clay is found in this field, which to this day is used in potter's work.

MOUNT OF OLIVES. A short distance to the east of Jerusalem, and separated from it by the of Jehoshaphat, stands the Mount of Olive-

by the Arabs Jebel-et-Tur. This is not a solitary mountain, but a ridge of mountains, whose general direction is from the north to the south; towards the north, however, it takes a sweep round in a westerly direction. The highest peak in the Mount of Olives is upwards of 2500 feet above the level of the sea, though not above 400 feet from the level of the valley. Reckoning from the level of the Dead Sea the Mount of Olives is just 4000 feet in height. This will give you some idea of the great elevations and depressions in the surface of this country, which I mentioned to you a short time since. This mountain received its name from the number of olive-trees which grew upon it; now, however, but a few remain as solitary witnesses of its ancient glory and fertility. From the highest peak of this mountain a beautiful view may be obtained of the surrounding country. To the southeast the silent waters of the Dead Sea, unmoved by a ripple, and glistening in the sun, look like the polished surface of a mirror. Northward, the view takes in the wild and dreary region between "The course of the Jordan Jerusalem and Jericho. can be traced by the narrow strip of verdure which clothes its banks." Directly westward stands Jerusalem itself, with its mosques, and domes, and flat-roofed houses. Between the mountain and the city stands the valley of Jehoshaphat, through which flows the brook Kedron. Immediately beneath, at the foot of the mountain, is Gethsemane, the scene of that more than mortal agony endured by the Saviour. Yes, there, surrounded with a low stone fence, enclosing a few venerable olive-trees, stands the Garden of Gethsemane. I can almost realize the awful scene which eighteen hundred years ago took place within its gloomy shades. It is night. A deep silence reigns over hill and vale, broken only by the soft whispering of the gentle wind among the olives, or the rippling of the little brook.

The sheep are in the fold, and the stars are shining in the sky. Everything looks peaceful and serene. Solemnly, and slowly, twelve persons are seen to approach Gethsemane's garden. Among them one human voice is heard breaking the silence of the night, in tones so softly musical the slumbering mountain-echoes are unawakened. It utters words unheard before. It speaks of a love unknown, and unconceived, till then; of a hope and a life beyond the grave. It lifts the dark veil of the future and brings immortality to light. The listeners hang around, and bend their heads, as if afraid to lose Suddenly all stop, and eight of the twelve are left outside the garden, and told to watch and pray. The remaining four enter Gethsemane. But a little distance have they walked when another separation takes place. He who seems to be the leader of the party looks upon his three companions and says, "Tarry ye here, and watch with me;" then, going a little further, "he fell on his face and prayed." How the words of that prayer seem to ring in my ears, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." Presently he rises from the earth, and returns to his three companions: they are fast asleep. Overcome with fatigue and watching they had sunk upon the ground, and had fallen asleep. Gently he rouses them from their slumbers, and says, "Could ye not watch with me one hour? watch and pray, that ye enter not into temptation." Again he leaves them, and again he fell down on his face, "saying the same words." Suddenly a light from heaven upon him, and he sees a bright angelic messenger coming down to strengthen him. He prayed again a third time, and in the agony of his prayer "his sweat was as it were great drops of blood falling down to the ground." I need not tell you who this person was, or why, or for whom, he endured this "agony and bloody sweat." The story is familiar to you. May it sink into your minds, and produce in your hearts the fruits of righteousness!

Southward of the ridge of Olivet stands the Mount of Offence, so called, because here Solomon built high places for the idol-gods of his numerous wives.

MOUNTAIN OF QUARANTANA. A little north of Jericho there stands an extremely rugged and barren mountain ridge, called Quarantana. The highest points of this ridge are elevated 1500 feet from the plain. Its general aspect is that of desolation and sterility. Here, tradition asserts, is the wilderness into which our Saviour was led to be tempted of the devil. The highest eminence is pointed out as the scene of the forty days' fast.

#### Examination.

What three mountains stand near the centre of Judea? What city was built upon them? What hill stands a little south of Zion? Why so called? What separates it from Zion? What celebrated mountain lies on the east of Jerusalem? Why so called? What is the general direction of this ridge? What do the Arabs now call it? What separates it from Jerusalem? What height is Olivet from the valley? What from the level of the Mediterranean? What from the Dead Sea? What does this prove? What may be obtained from the summit of this mountain? Tell me what may be seen. What remarkable spot lies at the foot of Olivet? What event in the history of our Saviour took place here? Where stands the Mount of Offence? Why was it so called? Where is the Mountain of Quarantana? What is the appearance of this ridge? To what height does it attain? What events are said to have occurred here?

# III. THE VALLEYS.

1. THE PLAIN. The valleys of Judea are exceedingly numerous, and most of them are connected with important events in Bible history. A continuation of the beautiful Plain of Sharon runs from Jaffa, or Joppa, southward as far as Gaza, a distance at 45 miles. This was called The Plain, as

distinguished from the hill-country of the interior. This was the country of the Philistines, of whom

I shall tell you something hereafter.

2. PLAIN OF JERICHO. A little north of the Dead Sea there occurs an expansion of the valley of the Jordan. To this widening in the valley of the river, the name Plain of Jericho was applied, most probably because it contained the city of Jericho. Its total breadth from east to west is about 12 miles. In this measurement, however, is included the Plains of Moab on the eastern side of the Jordan. In ancient times this plain was remarkable for its fertility. Here grew palm-trees, balsam-trees, cypresses, and sycamores, in abundance. The city of Jericho was often called the city of Palms, from the number of palm-trees which grew in the neighbourhood. But the scene has changed; the palms, and the sycamores, and the balsams, are no longer seen in the Plain of Jericho. expanse has a wild and desolate appearance.

3. VALLEY OF JEHOSHAPHAT. This well-known valley forms the eastern boundary of Jerusalem. This was the ancient burial-place of the Jews, and its eastern side is covered with "thousands and tens of thousands of Hebrew tombstones." In some parts it is full of olive and fig-trees, and many portions are ploughed and sown with grain. The attachment of the Jews to this burial-place of their forefathers is exceedingly great. It is the one desire of their hearts to be buried in the valley of . Jehoshaphat, and to sleep in peace beneath the sacred shade of Mount Moriah. A little to the north-west of some sepulchral monuments, called the tombs of the prophets, stand the tombs, so called, of Absalom, St. James, Jehoshaphat, and the prophet Zachariah. It does not appear at all probable that these really are the tombs of the persons whose names they bear. They are all cut out of the solid rock; that of Absalom being as large "as an ctwo-story house." It is curious to observe that no pilgrim, whether Jew or Christian, ever passes the tomb of Absalom without casting a stone at it; thus perpetuating his abhorrence of Absalom's vile ingratitude to his father.

4. VALLEY OF HINNOM. This valley lies to the south of Jerusalem betwixt Zion and the hill of Evil Counsel. Here, under idolatrous kings, the horrid rites of Moloch and Baal were performed. Large fires were lighted in the valley, and in them the children of Israel burnt their sons and daughters to appease their savage idol Moloch. "It was. probably, in allusion to this detested and abominable fire, that the later Jews applied the name Gehenna this valley, to denote the place of future punishment." Josiah, when he overthrew the cruel idolatry of his countryman, caused the bones of the dead to be cast into it; hence the place became desecrated in the eyes of the Jews. The name Tophet, from the Hebrew word, toph, a drum, was also applied to this valley, and appears to have originated in the custom of playing drums to drown the shrieks of the victims as they passed through the fire to Moloch. Hence Milton, in allusion to this barbarous custom, says :-

First Moloch, horrid king, besmeared with blood Of human sacrifice, and parent's tears; Though for the noise of drums and timbrels loud Their children's ories unheard, that passed trough fire To his grim idol.

5. Valley of Rephaim. Adjacent to Hinnom, on its western side, lies the valley of Rephaim, or the valley of Giants. Here, in ancient times, lived a gigantic people, from whom, in all probability, the valley received its name; the word Rephaim signifying, men of great stature, or strength. Rephaim is a pleasant valley and noted for its fertility. Here grow olives, vines, figs, and various kinds of grain. It was here that David twice defeated the Philistines. (2. Seen. v.)

6. VALLEY OF ELAH. About eleven miles southwest from Jerusalem stands the valley of Elah, now called Wady-es-Sunt, or valley of acacias. It seems very probable that it received its ancient name of Elah, or Alah, from the terebinth trees which grew there, just as it now takes the name Es-Sunt from the acacias found in it. The bottom of the valley is now covered with fields of grain. On the sides of the hills are olive-trees and carob-trees; the terebinth trees are few in number, but of extraordinary size. This valley was the scene of the memorable engagement betwixt David and Goliath. The brook is still shown from which the youthful Israelitish warrior selected his "five smooth stones, and put them in a shepherd's bag which he had." During the rainy season the brook swells into a rapid torrent, but in summer it is perfectly dry. Shochoh and Azekah, the places mentioned in connexion with Elah, are in its immediate neighbourhood. "Now the Philistines .... pitched between Shochoh and Azekah:....and Saul and the men of Israel.... pitched by the valley of Elah, and set the battle in array against the Philistines." (1 Sam. i. 2.)

PLAIN OF MAMRE, ESHCOL. About 18 miles south from Jerusalem lies the ancient plain of Mamre, or Hebron. Few places in Palestine are more fertile than the pleasant plains of Mamre. The country abounds with vineyards, and the grapes of Hebron are remarkable for their size and quality. Here, too, grow figs, pomegranates, apricots, quinces, and other fruits in great abundance. Mamre and Hebron are often mentioned in the history of the patriarchs. After Lot separated from Abraham, the latter came and dwelt in the plain of Mamre. It was here, while sitting in the tent door in the heat of the day, that Abraham was visited by the three angels who foretold the birth of Isaac. It was here that the aged patriarch lost his wife Sarah, and here was she buried. "And Sarah died in Kirjath-arba; the same is Hobson in

the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. . . . And Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre." (Gen. xxiii.) Here, too, was Abraham himself buried by his sons Ishmael and Isaac. Nothing can exceed in affecting simplicity the chronicles of these events in the book of Genesis. We read in Gen. xxv. 8.9: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah." place, after an absence of more than twenty years, came Jacob to see his father Isaac. Here, too, in company with their great progenitor, were Isaac and Jacob buried. Many events of great interest to us have taken place in the immediate vicinity of Mamre, but as they are more intimately connected with the city of Hebron than the valley, I shall defer speaking of them till I come to that city.

Directly north of Mamre, on the road leading to Jerusalem, lies the valley of Eshcol. Hither came the spies sent by Moses to ascertain the condition of the land. "And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff." From this circumstance the place received the name of Eshcol, which signifies, "a cluster of grapes." At this time it appears that the whole of this district was inhabited by a warlike and gigantic race. their report to Moses, the spies say, "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." (Num. xiii. 33) The valley of Eshcol retains to this day its ancient fertility. It is "now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills."

8. VALLEY OF SALT. This valley lies at the south-

western extremity of the Dead Sea, and most probably received its name from the great quantity of salt found in it. It is mentioned in the Bible as the scene of David's victory over the Edomites. The same people were, above 100 years afterwards, defeated in the same place by Amaziah, king of Judah.

### Examination.

1. What is that level piece of ground called betwixt Jaffa and Gaza? Why was it called The Plain? Of what plain was this a continuation? What people lived here?

2. Where is the plain of Jericho? By what is it formed? What is its breadth? What plains does this measurement include? For what was the plain of Jericho remarkable in ancient times? What trees grew in it? What is the

general appearance of the plain now?

3. What valley is that which lies to the east of Jerusalem? What are found on the eastern side of this valley? What do the Jews desire in reference to the valley of Jehoshaphat? What particular reason have they for this? What remarkable tombs are found here? State what peculiar custom is observed by pilgrims in reference to Absalom's tomb. Why is this done?

4. Where is the valley of Hinnom? Between what two hills is it? For what is this valley notorious? Who applied the name Gehenna to it? Why? What did Josiah do with this valley? By what other name is it called in Scripture? From what circumstance? What celebrated root alludes to this custom?

poet alludes to this custom?

5. What valley lies to the west of Hinnom? Why called Rephaim? For what is it noted at the present time? What people were defeated here? By whom?

6. Where is the valley of Elah? What is its modern name? From what circumstauce, in all probability, did it receive its name of Elah? With what is the valley covered now? For what is Elah particularly remarkable? What two places are in the neighbourhood of this valley? Who pitched their tents here?

7. Where is the plain of Mamre, or Hebron? With what does the country abound? What persons are often mentioned in the Bible in connexion with Mamre? State some of the events which took place here in the life of

Abraham? What patriarchs were buried here? By whom was Abraham buried? Where is Eshcol? Why was it so called? What people appear to have lived here at that time? State what the spies said with respect to them? What is the present state of Eshcol?

8. Where is the valley of Salt? Why, probably, did it receive this name? What events mentioned in the Bible

occurred here?

### IV. THE BROOKS.

- 1. CHERITH. There are only four brooks in Judea which have any interest for us, and these are Cherith, Kedron, Besor, and El-Arish. Like nearly all the other brooks of Palestine, these become dry in the summer time. Cherith has its source in the mountains of Ephraim, a little to the west of Jericho, and flows eastward into the Jordan. To this brook the prophet Elijah fled from the vengeance of Ahab, after fore-telling the awful drought which was to afflict the land for three years and a half. At the command of God the faithful prophet fled to hide himself at the brook Cherith. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." (1 Kings xvii. 6.)
- 2. KEDRON. The brook Kedron flows in a southerly direction past the eastern boundary of Jerusalem; a little below the south eastern extremity of which city it turns somewhat sharply round to the east, and pursues its course to the Dead Sea. It is nothing more than a winter torrent, and even at that period its bed is often dry. The ravine through which it runs in its course from Jerusalem to the Dead Sea is exceedingly wild and dreary. High, rugged, and almost perpendicular mountains start up on either hand, whose sides contain a vast number of caverns, once the abodes of the early Christians. The ravine, or valley, through which the Kedron runs, has different names at different places. That portion of it which skirts the eastern boundary of the city is called the valley of Jehoshaphat; a little lower down

it is called the Monks' Valley, while from a short distance near the outlet, it receives the name of the Fire Valley. In his hurried flight from Jerusalem, on the occasion of Absalom's rebellion, David crossed this brook. "And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness."

(2 Sam. xv. 23.)

3. Besor. The brook Besor takes its rise in the mountainous district south of Hebron; it flows in a westerly direction, and empties itself into the Mediterranean near the city of Gaza. To this brook David came in pursuit of the Amalekites, who had destroyed Ziklag, and carried away the women as captives. This was a critical moment in the life His followers "spake of stoning him, of David. because the soul of all the people was grieved, every man for his sons and for his daughters." enquired of the Lord what he should do in this difficulty, and the answer was, "Pursue: for thou shalt surely overtake them, and without fail recover all. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed." Here two hundred out of the six hundred had become so faint that they could not cross the brook; notwithstanding this disheartning circumstance, David continued the pursuit, and by the aid of an Egyptian, servant to one of the Amalekites, succeeded in regaining all he had lost. "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them. David recovered all. (1 Sam. xxx.)

4. EL-ARISH. The third brook I shall mention is called in Scripture the river of Egypt. It is often referred to in the Old Testament as one of southern boundaries of the Holy Land. The

of Egypt has been identified as the Wady-el-Arish, a small river near a town of the same name, at the south-western extremity of Palestine. It runs in a northerly direction, and empties itself into the Mediterranean.

# General Examination. (Mixed Methods.)

- 1. Where is the brook Cherith? Where is its source? In what direction is it from Jerusalem? Where does it empty itself? What remarkable person once lived near this brook? What led him thither? By what means was he sustained?
- 2. Where is the brook Kedron? Where does it empty itself? Describe the ravine through which it runs? What king crossed this river under peculiar circumstances? Describe the event.
- 3. Where does the brook Besor take its rise? In what direction does it flow? Where empty itself? With whom is this brook counceted in Scripture? What town had the Amalekites destroyed? What did they do with the women? What effect had this upon the followers of David? What was David's conduct on the occasion? What was he commanded to do? What happened when he came to the brook Besor? What was his success ultimately?
- 4. Where is the river of Egypt? With what river has it been identified? In what direction does it flow? Into what sea does it empty itself?

## LESSON IX.

### Jerusalem and its Environs.

### DIVISION OF SUBJECT.

- I. View from Mount of Olives.
- II. Interior of the city.
- III. Short summary of its history.

#### DEVELOPMENT.

I. Introduction—Position and sketch of the city—View from Olivet—General appearance of the city—Mosque of Omar—Church of the Holy Sepulchre—Scriptural events in connexion with Mount of Olives—Valley of Jehoshaphat.

II. St. Stephen's Gate—Pool of Bethesda—Streets of the city; their ruggedness, narrowness, &c.—The houses; their appearance—Picture from Poujoulat—The different quarters of the city—Describe Jewish quarter—The lepers—Relics, &c.—Church of the

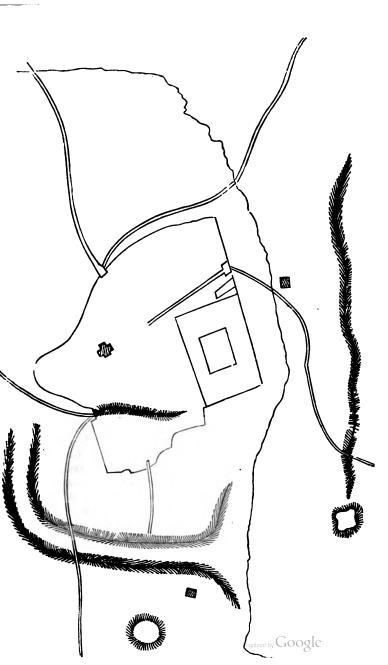
Holy Sepulchre.

III. Founded B.C. 2023—Taken by Jebusites—Jebusites expelled by Joshua from Lower Town—Totally expelled by David—Prosperity of city in time of David and Solomon—Extent of Solomon's dominions—Rapid downfall of city and nation—Nebuchadnezzar, and Babylonian captivity, B.C. 588—Cyrus permits Jews to return—Building of Second Temple—Alexander—Palestine the battle ground of Syrian and Egyptian kings—Ptolemy—Antiochus Epiphanes—The Maccabees—Jerusalem taken by Pompey, B.C. 63—Momentous period—Rebellion of Jews and destruction of Temple, A.D. 70.

### LESSON.

1. VIEW FROM MOUNT OF OLIVES. Of all the cities in the world Jerusalem is the most interesting to the Christian. Its very name recalls to his mind all that is most wonderful and most mysterious in the history of man. As the scene of many of our Saviour's miracles; of his sufferings and death; of his "glorious resurrection and ascension;" as the starting point in the history of Christianity; it demands and receives the homage of all believers. What an array of names it conjures up in our memories! Who can think of Jerusalem and forget the brook Kedron; the well of Siloam; the Mount of Olives; Bethany; Gethsemane; Pilate and the Judgment-hall; the hill of Calvary! Joseph of Arimathea; Nicodemus; Peter; Paul; and the martyr Stephen! For 4000 years this city has been in existence, during which period it has been successively in the hands of Jews, Assyrians, Babylonians, Persians, Grecians, Romans, Crusaders, Saracens, and Turks. Alternately depressed and elevated; in splendour and in ruins; the glory and the shame of Palestine, its history presents us with more changes of good and evil fortune than the history of any other city in the world. Nation after nation has sat down against its walls and besieged them. Blood has flowed like water in its streets. Temple after temple has been destroyed. The whole city has been a mass of ruins, then rebuilt; then ruined and rebuilt again. Seventeen times has Jerusalem risen up out of its own ashes. Surely, if any city deserves to be called "Eternal," that city is Jerusalem. Well then, as this city, and the places round about it, are so interesting to us, I intend devoting the whole of the present lesson to the illustration of such particulars with regard to them, as I think you ought to know.

A little north of the centre of Judea, and about equal distances from the southern extremity of the Jordan on the east, and the Mediterranean on the west, stands the city of Jerusalem. It is built upon a high and exceedingly rugged mountain mass, whose general elevation is not less than 2500 feet above the level of the Dead Sea, though not above 1200 feet above the level of the Mediterranean. In shape it is something like this, [marking it on the black board] that is, pretty nearly a square, having its four sides facing the four cardinal points. It is entirely surrounded with a lofty wall fifty feet in height, having strong square towers at different distances, and guarded all round by battlements, with loop holes for the soldiers. to fire through, in case of siege. On three sides, the east, south, and west, it is defended by steep valleys. The northern side is bounded by a wide and fertile plain, stretching northward to the mountains of Ephraim. In this plain Assyrians, Babylonians, Grecians, Romans, Crusaders, Saracens, and Turks,



have successively encamped. Here, doubtless, took place the destruction of Sennacherib's army, when

"The angel of death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heav'd, and for ever grew still."

On this side the city is defended by a deep trench cut out of the solid rock. Jerusalem is in length about a mile, and in breadth about half a mile; so that its total circumference is not more than three miles. This wavy line [making it] points out the course of the brook Kedron, and, consequently, of the valley of Jehoshaphat. You see it encircles the northern part of the city; then, bending towards the south, it runs, almost in a straight line, past the eastern side, until it gets beyond the south-eastern corner, when it turns somewhat sharply round to the east, and pursues its course to the Dead Sea. This thick line running from north to south will represent the Mount of Olives; and this little circle at its southern extremity will stand for the Mount of Offence, which I mentioned to you in the last lesson. These two parallel lines will serve to point out the valley of Hinnom; and these two lines of like character, the valley of Rephaim. This circle, little to the south of Hinnom, marks the position of the hill of Evil Counsel; and this square, the Aceldema, or field of blood. We will now return to the walls. In ancient times there were many gates to this city, at present there are only four. the north side, about here, [marking it] stands the Damascus Gate. This road leading from it [marking it] is the highway to Naplous. On the western side, about here, is the Jaffa Gate. This road, branching from it in a north-westerly direction, is the road to Jaffa; and this, running in a southerly direction, the road to Bethlehem, Hebron, and other places in the south. This is the gate most commonly used at present. On the south side, somewhere hereabout,

we have the Zion Gate. There appears to be no public road from the Zion Gate to the southern parts of the country. Travellers coming from Hebron, or Bethlehem, generally enter the city by the Jaffa Gate. On the eastern side we have St. Stephen's Gate, from which there runs, in this direction, the road to the Mount of Olives, Bethany, and other places in the east. You must not imagine, however, that these roads are such as you see in your own country. They are very rugged and uneven; winding in and out among the mountains, and in

many places are almost impassable.

Now let us suppose that some good fairy has taken us all up in a moment, as the eagle did Sinbad the Sailor, and put us down very quietly on the top of the Mount of Olives. There, to the west, and only a little below us, lies the ancient city of Jerusalem, spread out in all its glory. The morning's sun is shining upon it, and almost every house can Time, and the blazing sun of Palestine, have tinged the walls and houses with a golden hue. Everything assumes a yellowish colour, something like that of ripe grain in a field. Domes, towers, innumerable flat-roofed houses, minarets, churches, monasteries, even the narrow streets and the vacant spaces, are distinctly seen. At this distance the city has a magnificent appearance; and its lofty walls, romantic situation, its tapering minarets, and shining domes, give boldness and grace to the picture. We listen, but hear nothing; we look, but see no living being. It might be a city of the dead, all is so quiet. " No noise arises from her squares and streets, no roads lead to her gates from the east or from the west, from the north or from the south, except a few paths winding among the rocks, on which you may meet only half-naked Arabs, some camel drivers from Damascus, or women from Bethlehem or Jericho. carrying on their heads a basket of grapes from Engaddi, or a cage of doves, to be sold on the

morrow under the turpentine-trees beyond the city Almost in front of us, and between the northern and the southern wall, stands the far-famed Mosque of Omar. [Mark its position.] It is built upon the summit of Mount Moriah, and occupies the site of Solomon's Temple. Even at this distance it has a majestic appearance, and contrasts strangely with the dull, sombre, heavy-looking buildings around it. It stands within a large, enclosed square, upon a platform elevated about fourteen feet from the ground, and is approached by marble steps on each side. In shape it is octangular, or eight sided, each side measuring sixty-seven feet in breadth. The building is surmounted by a splendid dome, ninety feet in height and forty in breadth, beautifully ornamented with coloured tiles, which produce a most imposing and brilliant effect. The Mosque of Omar is the Saint Paul's of Palestine. It is the holy place of the Mahommedans, who think that it is guarded day and night by an invisible host of 70,000 angels. Woe betide the Christian or Jew who is found within its sacred walls! The Koran, or the sword—become a Mahommedan, or die—are his only alternatives.

A little beyond the Mosque of Omar, and near the centre of the city, rising up majestically from an ocean of houses, there are two large domes, one white, and the other dark-coloured. These are the churches of Calvary and the Holy Sepulchre, and mark the supposed sites of the Crucifixion and the Burial. Whether or not they stand upon the precise spots sanctified by the last and awful scenes of man's redemption, we cannot say-but this we know, that somewhere near this place the Son of God was nailed to the cross, and suffered for our sakes an ignominious death; that not far from this he was buried by Joseph of Arimathea in his own new tomb, and that on the third day he broke the bonds of death and rose again from the dead. All this we

know, and a few yards more or less of earth, in the position of those churches, can make no difference in the events they were designed to commemorate. We could see a great many more large buildings, but as these possess no particular interest for us, we will turn our attention from the city to the hill upon which we stand, and the valley beneath our feet.

Immediately beneath us is the brook Kedron, and the valley of Jehoshaphat. The brook is crossed by a small wooden bridge, to the left of which is the Garden of Gethsemane. The Mount of Olives appears to have been the favourite retreat of the Saviour. Here, amid groves of the olive and the palm, he spent whole nights in prayer. Many, many times his wearied feet have crossed this mountain on his road to Bethany, the town of Martha and Mary, which lies on the other side of the hill. On one occasion, as he rode from Bethany to Jerusalem on the foal of an ass, acclaiming thousands followed him, strewing his pathway with the leaves of the palm, and holding olive branches in their hands. when he was come nigh, even now at the ascent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke xix. 37, 38.) Now listen attentively while I read two verses from the Gospel of St. Luke. "And he (Jesus) led them (the disciples) out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.) This mountain then was the scene of that glorious ascension which is at once the proof and the earnest that one day we, too, shall rise from the dead. Here stood the wondering disciples, looking at the ascending Saviour, till a cloud received him out of their sight.

Another deeply affecting incident is mentioned in the Bible in connexion with the Mount of Olives. When the ungrateful Absalom conspired against the throne and the life of his father David, the latter fled from Jerusalem, which was then the seat of his government; and we read that "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went bare foot: and all the people that were with him covered every man his head, and they went up, weeping as they went up." (2 Sam. xv. 30.)

Let us now descend the hill, cross the little wooden bridge that spans the brook below, and walk up the steep sides of Mount Moriah to the St. Stephen's gate. On our right and on our left are scattered a few of those olive-trees from which the mountain received its name. The bottom of the valley is covered with tombs.\* This is the common burial-ground of the Jews. Tombs are found in almost every direction

outside the walls of the city.

### Examination.

Can you give me any reason why Jerusalem should be so interesting to us? Give the names of some persons connected with its history. How long has the city been in existence? What nations have at different times possessed Can you tell me anything for which it has been remarkable? Where is it situated? What is the character of the surrounding country? What is the average height of the mountainous district, in which Jerusalem is built, above the level of the Dead Sea? What is the shape of the city walls? What is their general height? By what are they guarded? What defend the city on three sides? What bounds it on the north? Who Name these sides. have encamped here? What army, most probably, was destroyed here? By what is the northern side of the city defended? What is the length of the city? Its breadth?

<sup>\*</sup> Throughout the whole of this Lesson I suppose the teacher to use the "pointer," to mark the position of the place he is speaking about on the sketch. Simple as this expedient is, it is of great use in enabling a child to realize the picture.

Its circumference? On which side is the brook Kedron? What is its direction? Where does it empty itself? What mountain lies east of Kedron? What mount lies at the southern extremity of Olivet? Where is the valley of Hinnom? The valley of Rephaim? How many gates are there to the city of Jerusalem? Name them and give their position. What is the character of the roads leading from these gates? In looking down upon Jerusalem from the mount of Olives what would we see? What is there peculiar in the appearance of the city? What principal object would attract our attention? Upon what mount is it built? Give me a general description of the Mosque of Omar. What would be the fate of any Jew or Christian found within its walls? What can be seen a little beyond the Mosque of Omar; What person often crossed the Mount of Olives on his road to Bethany? Relate the particulars of two important events which occurred on this mountain in the life of our Saviour. Can you mention any other event with which this mountain is associated? &c.

II. Interior of the City. Let us now suppose that we have reached the St. Stephen's Gate, the eastern entrance to the city. This is a strong stone building, upon the portals of which four lions are cut out. Almost immediately within this gate we would see a large hollow place in the earth in the form of a square. Its sides are covered with small stones, and these again have been plastered. This is supposed to be the Pool of Bethesda, mentioned in John v. 2-9. There seems to be no reason for doubting the truth of this supposition. Here, then, that "great multitude of impotent folk, of blind, halt, withered," used to wait "for the moving of the water." Here our Saviour cured the man "which had an infirmity thirty and eight years." The pool is now dry, and has certainly not held any water for centuries. Its length is 360 feet; breadth 130 feet; depth 75 feet. The first thing, perhaps, which would strike our attention on entering Jerusalem would be the extreme ruggedness of the streets. It is all up hill and down hill, up hill and down hill, from one

end of the city to the other. The next thing which would most likely claim our attention would be the narrowness of the streets. You are accustomed to see fine broad streets, in which four or five carriages may run abreast, and yet give room for foot-passengers on both sides. Not so the streets of Jerusalem. There you would find it a difficult matter to squeeze yourself past one well-loaded camel. The streets seldom exceed eight or ten feet in breadth, and generally speaking they are badly paved, and in some parts exceedingly filthy, and filled with rubbish of every description. You can easily infer from this that no carts, waggons, coaches, nor any vehicle of like kind can be found in the streets of Jerusalem. are carried backwards and forwards chiefly on the backs of camels; and a four-wheeled waggon in Jerusalem would be a stranger thing than a drove of loaded camels in London. In many places the opposite sides of the streets are united by low arches; so that in some cases the people may be said to live on both sides of the street. It often occurs, too, that where the streets are not covered with arches, there they are covered with planks of wood, or old mats. This is done, most probably, to shelter the inhabitants from the sun; though it makes the streets very dull and gloomy. Timber being exceedingly scarce in the neighbourhood of the city, the houses are all built of stone; only the doors, sashes, and a few other portions, are made of wood. They are low, square, dull-looking masses, and from the Mount of Olives have more the appearance of prisons, or sepulchres, than human habitations. In Jerusalem it would not be very far wrong to say that the front of the house is the back, and the back of the house the front. The side facing the street, and which we call the front, is almost like a dead wall. A low door of entrance, and, it may be, one or two small, latticed windows, so made as to keep out the light and let in the air, are all that can be seen.

rooms are lighted from the open courts at the back. Our method of having large windows in the front would be exceedingly repulsive to the feelings and habits of eastern people. Their domestic life is one of much privacy and seclusion. The roofs of the houses are always flat, and many have domes in Here, on the tops of the houses, the centre. the inhabitants of Jerusalem spend their summer evenings, and enjoy the cool freshness of the air. Long and shabby-looking bazaars are seen in the streets, with here and there some Jewish, Greek, or Armenian merchants; "miserable shops for the sale of tobacco, kept by Mahommedans; dilapidated inns, where the Arabian stranger reposes beside his steed; whole districts deserted, houses in ruins, the ground covered with weeds, filth, and rubbish; ivy twining round disjointed fragments, and stunted palm-trees growing up through crevices: on traversing the city you see the white or red cloak of the Mahommedan, the dark vest of the rayah, or the veils of women who move with the hurried step Such is the interior of Jerusalem. of fugitives. There is no joy, no movement, no noise; you would take it for a vast prison, where the days are as silent as the nights, or rather for an immense monastery, whose inhabitants are constantly engaged in prayer."\*

The Jews, Mahommedans, and Christians, live in separate quarters of the city. The Mahommedans occupy the north-eastern portion, the Jews the southern, and the Christians the western portion of the city. The Jewish quarter is the most filthy in Jerusalem. Here there is "a long desolate space which might be termed the common sewer of Jerusalem. In the midst of stunted hedges are heaped up the carcasses and bones of horses, asses, and dogs, mixed with broken pottery; pestilential exhalations constantly rise from this heap of im-

purities." Chained to poverty by their greedy oppressors, and knowing there is no security for property of any kind belonging to them, the poor Jews have no heart to raise themselves from the misery and wretchedness of their condition-yet here they are content to live, submitting to every kind of insult and degradation, to become a by-word and a reproach, that they may die and be buried in the land of their fathers. Every Friday in the year a small remnant of this ancient nation may be seen standing by the ruins of their temple, and "with the sacred volume in their hands, singing, in the language in which they were written, the Songs of Solomon and the Psalms of David." Here, as in the time of Christ, lepers may be found. Nothing can exceed the filthy wretchedness of their condition. Shunned and abandoned by all, the unfortunate creatures are left to shift for themselves, and by their intermarriages the loathsome disease of leprosy is perpetuated.

Within the walls of Jerusalem are crowded a vast number of places and relics which tradition, selfishness, and superstition combined, have connected with the events recorded in Sacred History. For the greater part these must necessarily be impostures. Time, and the chances of war, have swept away almost every trace of the ancient Jerusalem. But the monks and the priests find it to their interest to impose upon the willing credulity of the thousands of pilgrims who annually flock to the city at Easter: hence the unlimited multiplication of sacred sites and sacred objects, which have nothing more sacred in them or about them than the design of emptying the pockets of the credulous. From among the mass of rubbish before which superstition bows down before fraud, I would, however, select the church of the Holy Sepulchre. It stands about here, [marking its position between the walls of the city and Mosque of Omar. The Turks possess this chi

and allow Christians to enter it on the payment of a small fee. This church is really something worth looking at. Man has done his best to raise a noble monument to commemorate his own redemption; and though we cannot believe that it covers the site of the Crucifixion and of the Burial, yet we know that somewhere near this spot Christ did suffer and was buried, and we do not feel inclined to make much objection on the score of a few roods of earth. It is pitiful to think that this spot, consecrated by the noblest act of love and self-devotion the world ever witnessed, is often the scene of unseemly strife and quarrelling betwixt the different sects who come hither to offer their sacrifices to a common Saviourstill more pitiful is it to find this church, on certain holy seasons, the grand centre of imposture and fraud, and the scene of devotional mummeries which disgrace the civilized world. Extremes have met in Jerusalem. Looking to the past, we see on Calvary's cross infinite love and infinite wisdom uniting to procure the salvation of man. Looking to the present, we see on the same spot a cunning superstition and a foolish credulity mutually embracing and supporting each other.

#### Examination.

Where is St. Stephen's Gate? What building is immediately within it? What is its shape? Its length? Breadth? Depth? What, most probably, would be the first thing to take up your attention on entering Jerusalem? How would you account for the ruggedness of the streets? What, most likely, would be the second thing to claim your attention? What is their breadth? What their general condition? By what means are goods carried backwards and forwards? What would be a strange sight in Jerusalem? What is there peculiar in the streets? Why do they cover them in? Of what are the houses built? Why are they all built of stone? What is their shape and general appearance? What is there peculiar about the fronts of the houses? Why do they not like

windows in the front? What shape are the roofs? What have many of them on the top? Of what use are these flat roofs? What are seen in the streets? What kind of shops do the Mahommedans keep? Name the quarters of the city in which the Mahommedans live? The Christians? The Jews? Describe the Jewish quarter? Why do not the Jews attempt to better their condition? What interesting scene may be witnessed every Friday in Jerusalem? What unfortunate creatures may be seen near the Jewish quarter? What is their condition? How is their loathsome disease perpetuated? What are crowded within the walls of the city? For what reason must the greater part of these things be impostures? What place deserves to be separated from the rest? What is supposed to have occurred here? By what is this Church disgraced at certain seasons?

III. SHORT SUMMARY OF ITS HISTORY. supposed by many that Jerusalem was founded in the year of the world 2023, and that it occupied the two hills of Moriah and Akra only. About fifty years afterwards it was taken by the Jebusites, descendants of Jebus, the son of Canaan, who extended its walls and built a fortress on Mount Zion. Joshua succeeded in driving the Jebusites out of what is called the Lower Town, but they remained masters of the fortress; from this they were finally expelled by David 824 years after the foundation of the city. Under David, and his successor, Solomon, Jerusalem became the metropolis of Palestine; the former enlarged the ancient fortress of the Jebusites, and built himself a princely palace; he also removed the seat of government from Hebron to Jerusalem. Under Solomon both the city and the nation reached the highest stage of prosperity. Northward as far as Syria, southward to the shores of the Red Sea, and eastward to the Euphrates, the dominions of this wisest of kings extended. In his reign was built the first great Temple of the Jews, a work of extraordinary splendour and magnificence, and which fully proves the power, magnitude, and weal of the Jewish empire at this period. After Solor

Jerusalem rapidly fell in importance. The ten tribes, forming the kingdom of Israel, no longer went up to Jerusalem to worship. The city afterwards suffered from the repeated attacks of the kings of Egypt, Assyria, and Babylon. In the time of Zedekiah, Nebuchadnezzar, king of Babylon, succeeded in razing the walls to their foundation, setting fire to the Temple, and carrying the inhabitants away as captives. This event occurred about 430 years after the building of the Temple, and marks the epoch of the Babylonian captivity, B.c. 588. After an exile of seventy years the captive Jews were permitted to return to their own country by Cyrus, who had now conquered Babylon. Soon after their return they commenced building their second Temple, which was so inferior to the first in beauty and extent that the aged Jews, who remembered the glory of Solomon's Temple, wept when they saw it. In its turn Persia, the conqueror of Babylon, was itself conquered by Alexander the Great, and Palestine came into the possession of the Greeks. At the death of Alexander his immense empire became the prey of his most successful generals, and Palestine lying betwixt Egypt on the south and Syria on the north, became the battleground of both nations. Jerusalem was attacked by Ptolemy on the Sabbath-day, on which occasion the city was plundered, and a great number of Jews were taken away captive into Egypt. It was afterwards attacked by Antiochus Epiphanes, B.C. 170, who treated the inhabitants with shocking barbarity. Not satisfied with the massacre of the inhabitants, he sought by every means in his power to bring the Temple into contempt, and issued a decree compelling every one on pain of death to worship idols. An old man of the name of Matthias, or Mattathias, was the first to refuse compliance to this barbarous edict. This old man and his brave sons. ifter performing deeds of unexampled bravery and

heroism, succeeded in gaining the freedom and independence of their country. Their descendants continued to reign in Jerusalem for about 100 years, when a violent dispute arose amongst them, which ended in the subjugation of the city by the Romans under Pompey, B.C. 63. Then followed the most momentous period in its history—the appearance of Jesus Christ, who, as you all know, was born in the time of Herod, and crucified under Pontius Some time after this the Jews rebelled against the tyranny and rapacity of the Roman governors. This rebellion ended in the final subjugation and dispersion of the Jews, and the entire destruction of their Temple, A.D. 70. Jerusalem has suffered much since that time; it has witnessed many strange sights, and has had many new masters; but as I intend to give you a few lessons on the history of Palestine, in which I shall have to say a great deal about Jerusalem, I will wait till that period before I tell you anything more.

## Examination. (Mixed Methods.)

When was Jerusalem founded? What hills did it occupy? By whom was it afterwards taken? Who were the Jebusites? What did they do to the city? Who expelled them from the lower town? By whom were they driven from the fortress? When did Jerusalem become the metropolis of Give the boundaries of the Jewish empire under Solomon. By what remarkable circumstance is Solomon connected with the history of Jerusalem? From what kings did the city afterwards suffer? Give the date of the Babylonian captivity. Who was king of Judah at this time? Who king of Babylon? How long were the Jews in exile? By whom were they permitted to return? Who was Cyrus? How could Cyrus, a king of Persia, restore the Jews to their own country? What work did the Jews commence on their return? What did the aged Jews think of this temple? By whom was Persia conquered? What became of his kingdom at his death? What effect had this upon Palestine? What king of Egypt attacked and plundered Jerusalem? By whom were great cruelties exercised towards the Jews? Give the date. What decreed did Antiochus issue? What brave family resisted it? What was their success? How long did their descendants govern Palestine? What led to their losing the government? By whom was it taken from them? Give the date of this event. What momentous period in the history of Jerusalem follows this? In whose reign was he born? Under whose government was he crucified? What occurred after this? What was the end of this rebellion against the Romans? Give the date of this event.

## LESSON X.

# Towns in the North of Judea.\*

- 1. JOPPA, JAFFA. Forty miles N. W. from Jerusalem—Describe the town—Population about 4000—Manufactures soap—The only sea-port of the Jews—Cedars sent hither from Tyre—Jonah—Tabitha—Peter's vision.
- 2. LYDDA, LUD. Ten miles S. E. from Joppa—Peter and Eneas—Church of St. George—Modin.
- 3. AI, OR HAI. Twelve miles N. E. from Jerusalem—Abraham pitched his tent here—Taken by Joshua—Achan.

MICHMASH, MUKHMAS. Nine miles N. E. from Jerusalem — Scene of Jonathan's adventure with the Philistines—Mukhmâs.

GIBEAH OF BENJAMIN, JEBA. Seven miles N. E. from Jerusalem. Benjamites—Birth-place of Saul—The Gibeonites and Saul's seven sons—Rizpah—Jeba.

4. Jericho, Riha. Twenty miles N. E. from Jerusalem—First city taken by the Israelites—Mode of capture—The curse—Fulfilled in Hiel the Bethelite 450 years afterwards—Zedekiah taken by the Chaldees—Bartimeus—Zaccheus—Good Samaritan—Rîha—The fountain.

The subject of this lesson is so simple as not to admit of, or at →at not to require, any general division.

- 5. BETHANY, EL-AZIREZEH. Two miles E. from Jerusalem-Town of Martha and Mary-Lazarus -Mary, in the house of Simon-The Ascension-El-Azirezeh.
- 6. GIBEON. Five miles N. W. from Jerusalem-Stratagem of Gibeonites-Abner defeated by Joab -Asahel-Solomon-El-Jib-Pool of Gibeon.

### LESSON.

There are many towns in Judea, besides Jerusalem, which are interesting to us from their being mentioned in Scripture as the scenes of important events. I cannot give you, in one lesson, a particular account of them all, so I will select those of greatest interest and importance, and pass by the others simply telling you where they are, and for what remarkable. will be convenient, and assist you to remember the places spoken of, to divide the lesson into two parts: in the first part I will tell you something about the towns in the north, and in the second something about the towns in the south of Judea.

1. JOPPA. One of the most ancient towns in Judea is Joppa, now called Jaffa. It is about 40 miles north-west from Jerusalem, and stands on a conical eminence jutting out into the sea. Viewed from the Mediterranean Joppa has a pleasing appearance. The hill side upon which it stands is so steep that the houses seem almost to stand one on the top of They are built chiefly of white stone, and in the distance have an imposing effect. The roofs are flat, and many of them have domes on the top. The interior of the town has a dull, gloomy, comfortless aspect. The streets are narrow and uneven, and, like those of most eastern cities, exceedingly dirty. The whole town is surrounded with a wall, excepting the western side, which is bounded by the sea. North and south of the town extends the Plain of Sharon, which in these parts is little better than a desert.

On the east, however, the country is exceedingly fertile; here grow oranges, lemons, grapes, and water-melons in great abundance. Its chief manufacture is soap, for which it has a large demand from Cairo and Damascus. The present inhabitants number about 4000; the population is a mixture of Jews, Turks, and Christians. Joppa was the only sea-port possessed by the Jews, and from its exposure to the open sea, and the rocks which line the coast, was always considered a dangerous and insecure harbour. The cedar-trees which the king of Tyre sent to Solomon for the building of the Temple, were landed at Joppa. "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." (2 Chron. ii. 16.) To this city the disobedient Jonah came when he sought to escape from the presence of the God of Israel: "and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." (Jonahi. 3.) It was here that the good Tabitha lived who was raised from the dead by the apostle Peter. Here, while living in the house of Simon the tanner, "Peter went up upon the house top to pray about the sixth hour," when he saw that remarkable vision of the clean and the unclean beasts, which pointed out the universality of Christ's church and dominion, and led to the preaching of the gospel among the Gentiles. This is, certainly, the most notable event in the history of Joppa.

2. LYDDA. About 10 miles from Joppa, in a south-easterly direction, we come to the town of Lydda. It is now a miserable village of small half-ruined houses, in which a market is held once a week. It stands in a fertile plain containing many gardens and fruit-trees. Lydda is only mentioned once in Scripture as the place where the apostle Peter cured Eneas, who had been sick of the palsy for eight

years. The only ruin of any note in it is the church of St. George. This St. George, it is said, was born at Lydda, and suffered martyrdom at Nicomedia, about the end of the third century. After his death his remains were taken back to his native place, and a splendid church erected to perpetuate his name. This church was destroyed by the Turks, and afterwards rebuilt by the Crusaders. It was destroyed by Saladin in 1191, and appears never to have been rebuilt. In the immediate neighbourhood of Lydda is Modin, the birth-place of the heroic Maccabees.

3. A1, or HAI. Going from the north-west to the north-east of Jerusalem, we have within a distance of 12 miles from the city, Ai, Michmash, and Gibeah of Benjamin. All these places lie very close to one another. We will begin with the most northerly, Ai. About twelve miles north-east from Jerusalem, and one mile east of Bethel, stood the ancient town of Ai, or Hai. Ai was a city of the Canaanites, and existed in the time of Abraham. This was one of the first places in which the patriarch pitched his tent soon after his arrival in the land of Canaan. Here "he builded an altar unto the Lord, and called upon the name of the Lord." It is, however, chiefly remarkable for its capture and total destruction by Joshua. Soon after the taking of Jericho, Joshua proceeded to take Ai also. A detachment of three thousand men was sent for this purpose, which, to the astonishment of Joshua, was defeated by the Canaanites, who slew thirty-six of his men. Alarmed at this the Israelitish chief threw himself upon the ground, and in great bitterness of soul exclaimed, "Would to God we had been content, and dwelt on the other side Jordan." "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I made with them .... therefore the children of Israel could not stand before their enemies." (Joshua vii. 10, 11.) Early on the following morning the tribes were gathered together in solemn assembly to discover the offender. Lots were cast, and Achan, the son of Carmi, of the tribe of Judah, was found to have stolen a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and to have hidden them in the earth in the midst of his tent. The offender, who confessed his guilt, was immediately taken to the valley of Achor, not far from Jericho, and put to death. After which Joshua, by a very simple stratagem, was enabled to route the Canaanites and destroy their city. The name of Ai has perished, and a few scanty ruins are all that remain of the royal city of the Canaanites.

Michmash. A little to the south-east of Ai, and about nine miles north-east from Jerusalem, stood the town of Michmash. It is chiefly remarkable as the scene of Jonathan's heroic adventure with the Philistines. At the time alluded to the Philistines had gathered together a mighty army, and they came up like the sand of the sea for multitude, and pitched their tents at Michmash. The affrighted Israelites ran to the caves, and the thickets, to the rocks and the pits, to hide themselves from their enemies; a few only of the bravest remained with Saul at Gilgal. It was here that the impatient king, instead of waiting for the appearance of Samuel, took upon himself to offer sacrifice to God, for which act of disobedience he lost the throne of Israel. Some time afterwards Jonathan, the son of Saul, said to his armour-bearer, "Come, and let us go over to the Philistines' garrison, that is on the other side." At this time Jonathan was at Gibeah. a place a little to the south of Michmash, and which stood upon a hill; hence, "to the other side," means to the other side of the valley between Gibeah and Michmash. Unknown to all, Jonathan and his young armour-bearer started off to cross the valley and

attack the Philistines. When the Philistines saw them they cried out, "Behold, the Hebrews come forth out of the holes where they had hid themselves." Prompted by a Divine impulse Jonathan went forward and succeeded, he and his armour-bearer, in putting the whole camp of the Philistines into such a state of disorder and confusion, that "every man's sword was against his fellow, and there was a very great discomfiture." The noise of the battle was heard in every direction; and the Israelites, taking courage from the event, came out of their hiding-places, "and they smote the Philistines that day from Michmash to Aijalon." (1 Sam. xiv.) The modern village of Mukhmas is a small and exceedingly desolate-looking place, but bears evidence of having once been a place of importance. "There are many foundations of large hewn stones, and some columns lie among them."

Gibeah of Benjamin. A little to the south-west of Michmash, and about seven miles north-east from Jerusalem, stood Gibeah of Benjamin. It is mentioned in Scripture as the scene of an infamous transaction which ended in the almost complete destruction of the Benjamites. This Gibeah was the birth-place of Saul, the first king of Israel. On a hill near Gibeah seven of the descendants of Saul were hung by the Gibeonites. The Gibeonites had a great cause of hatred against Saul. In the time of Joshua a solemn promise was made on the part of the Israelites that they would protect the Gibeonites. Notwithstanding the solemnity of the promise "Saul sought to slay them in his zeal to the children of Israel and Judah;" for which cause the land was afflicted with a great famine for three successive years. It was at the end of this period, and at the demand of the Gibeonites, that the seven sons of Saul were hanged by them. Two of the young men who suffered were the sons of Rizpah; and we read in the second book of Samuel, and the twenty-first

chapter, that "Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." I know not a more melancholy and affecting picture in the Old Testament than that of the lonely, desolate Rizpah, mourning over the dead bodies of her two sons in the fields of Gibeah. How we ought all to love our mothers; for even now, as in the days of Rizpah, a mother's love for her offspring is the strongest, purest, and least selfish in the world!

Upon a low eminence, shelving down towards the valley of the Jordan, stands a little village now called Jeba; this is supposed to represent the ancient Gibeah of Benjamin. Jeba is a small half-ruined village, containing, however, many large hewn stones, indicating antiquity.

#### Examination.

In what part of Palestine are the towns placed of which I have been speaking? In what part of Judea? Give the name of the first mentioned town. Where is Joppa? How far from Jerusalem? In what direction? Describe the town. What is the character of the country eastward of Joppa? To the north and south? What does Joppa manufacture? What is the population? What kind of harbour was Joppa considered? Why? What were sent from Tyre to Joppa in the days of Solomon? How were they taken? By whom were they sent? For what purpose? What prophet fled thither once? Relate the circumstance. What circumstances mentioned in the New Testament occurred here?

2. What was the next town mentioned? Where is Lydda? In what direction? What sort of place is it now? What miracle was wrought here? What ruin is found at Lydda? Where was St. George born? What was his end? By whom was the church erected to his memory destroyed? By whom rebuilt? By whom was this latter church

destroyed? When? What little town was in the neighbourhood of Lydda? For what is it celebrated?

3. What was the third town mentioned? Name four towns all of which are found within 12 miles of Jerusalem in a north-easterly direction. Which is the furthest off? What is its distance from Jerusalem? How far is it from Bethel? In what direction? To whom did this city at first belong? What patriarch came here when the Canaanites possessed it? For what is Ai chiefly remarkable? What was the result of the first attempt made by Joshua? The cause of their defeat? How was the offender made known? What was done with him? Did Joshua succeed afterwards?

What city was mentioned after Ai? Where is Michmash? What distance from Jerusalem? For what is it chiefly remarkable? With whom were the Israelites at war? What did the Philistines do? What effect had this upon the Israelites? Where was Saul at this time? For whom was he waiting? What did he do on the morning of the seventh day? What followed this rash act? Where was Jonathan at this time? Where was Gibeah situated? What proposal did Jonathan make to his armour-bearer? What did the Philistines say when they saw them? What effect had Jonathan's attack upon the Philistines? What did this lead to? What modern village represents the ancient Michmash? Describe Mukhmâs.

What town was mentioned after Michmash? Where is Gibeah of Benjamin? What distance from Jerusalem? What tribe was almost destroyed through a wicked transaction which took place here? What celebrated person was born here? What happened to his descendants here? What cause had the Gibeonites to dislike Saul? What did they demand of David? What affecting scene took place with regard to two of Saul's sons? What village represents the ancient Gibeah? Where does it stand? Describe it.

4. Jericho. Eastward of Gibeah, and about six miles west from the Jordan, and twenty north-east from Jerusalem, stood the city of Jericho, sometimes called "the city of palm-trees," from the number of palm-trees which grew in the neighbourhood. Some time ago I had occasion to speak to you about the plain of Jericho: that plain, you will remember,

is occasioned by an opening in the valley of the Jordan. In that opening, or in other words, in the plain of Jericho, stood the city of Jericho. This was the first town taken by the Israelites after their entrance into the Promised Land, and is chiefly remarkable for the miraculous event which took place on that occasion. For six days successively the army of the Israelites marched once round Jericho, bearing the ark of God before them, and blowing trumpets of rams' horns. On the seventh day they marched round seven times. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city..... So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall (of Jericho) fell down flat, so that the people went up into the city, every man straight before him, and they took the city." (Joshua vi. 16, 20.) After it was taken a solemn curse was pronounced against the city by Joshua. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city of Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (vi. 26.) Meaning thereby, that the man who dared to rebuild Jericho should, in so doing, lose all his children. About 450 years afterwards, in the reign of Ahab, this prophecy met with its fulfilment. In the first book of Kings, chap. xvi. ver. 34, we read as follows: "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." In the plain in which this city was built Zedekiah, king of Judah, was taken by the army of Nebuchadnezzar, king of Babylon. Nebuchadnezzar laid siege to Jerusalem, which stood out against him for a long time; but at last a dreadful famine prevailed in the city which forced the Jews to leave it. B.c. 588. The king, Zedekiah, left in the night-time, and "went the way toward the plain." And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho." (2 Kings xxv. 4, 5.)

It was near Jericho that poor blind Bartimeus had his sight restored by the Saviour. It was in Jericho that Zaccheus lived, who, because he was little of stature, ran before the multitude and climbed up a sycamore-tree, that he might see Jesus who

was passing that way.

You must all remember the parable of the good Samaritan who fell among thieves on his road from Jerusalem to Jericho. Well, that road is thought to be the wildest and dreariest in all Palestine. Rocks are piled upon rocks on either side; frightful chasms, stony valleys, steep precipices which threaten the traveller with instant destruction should his foot slip, constitute the main features of the road from Jerusalem to Jericho; hence we can see the peculiar propriety of its being chosen by our Lord as the scene of the parable of the good Samaritan.

The little village of Rîha, which is situated in the midst of the plain of Jericho, is thought to be near the site of the ancient city. Rîha itself is a poor, miserable-looking place, containing only a few stone houses, or hovels, built with stones taken from old ruins, and having flat roofs made up of straw, brushwood, and other loose materials, covered over with gravel and mud. A little to the west of the village a large and beautiful fountain of sweet water springs up from the earth. This, most probably, is the fountain whose waters were healed by the prophet Elisha. (2 Kings ii.) Of the palm-trees

for which this city was so famous, not one remains.\*

5. Bethany. About two miles east from Jerusalem, on the eastern slope of the Mount of Olives, stood the village of Bethany. It is interesting to us as being the place where our Saviour lodged while at Jerusalem, and as the scene of one of his most wonderful miracles. Bethany was the town of Martha and Mary, and their brother Lazarus. Many a time, when wearied with the labours of the day, has the Son of Man left Jerusalem, bent his footsteps over the Mount of Olives, and sought shelter and repose beneath the humble roof of Martha and Mary. Somewhere near Bethany Lazarus was restored to life after being dead four days. It was here, too, and in the house of Simon the leper, that Mary, the sister of Lazarus, anointed the feet of Jesus with costly ointment, and wiped them with her hair. But the most interesting event in connexion with Bethany is the Ascension of our Saviour. We read in Luke xxiv. 50-52, that Jesus "led his disciples out as far as Bethany. And he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven."

The modern village of El-Azirezeh is a poor

place, consisting of about forty or fifty houses.

6. GIBEON. About five miles north-west from Jerusalem stood the city of Gibeon. This was one of the royal cities of the Canaanites, and the first time we read of it is in connexion with the stratagem of the Gibeonites, by which they prevailed upon Joshua to make a league with them, and to preserve their lives and cities. The success of Joshua, in the taking of Jericho and Ai, spread great alarm among the Canaanites. The Hivites, a nation of Canaanitish

<sup>\*</sup> Jericho is mentioned in the following places: Joshua xvi. 1; xviii. 12. Judges iii. 13. 2 Samuel x. 5. 2 Chron. xxviii. 15.

origin, who lived in Gibeon, set their wits to work to make their peace with the Israelitish chief. Accordingly one day when Joshua was at Gilgal, a town not far from Jericho, several men presented themselves before the camp of the Israelites in the capacity of ambassadors. These men had a miserably draggled appearance. They had "old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy." In this wretched plight they came to Joshua and asked him to make a league with them. But the men of Israel said, "Peradventure ye dwell among us; and how shall we make a league with you?" To this the Hivites replied, "From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt." Believing their report, which was so well backed by their tattered and wayworn appearance, Joshua and the people of Israel "made a league with them, to let them live," and to preserve their cities. (Joshua ix.) Thus by a means the ingenuity of which we may praise, but the falseness of which we must condemn, the Hivites made their peace with Joshua. At a pool near this city Abner, the captain of Ish-bosheth, the son of Saul, was defeated by Joab, the captain of David's army. Asahel, the brother of Joab, was slain by Abner in his flight from the battle. It was here that Joab, in a most treacherous manner, slew Amasa. It was in Gibeon that Solomon, then a young man, offered a thousand burnt-offerings upon the altar. And here the Lord appeared to him in a dream and said, "Ask what I shall give thee." Every one of you ought to remember the reply of Solomon; it is remarkable for its humility and its wisdom. "O Lord my God, thou hast made thy servant king instead of David my father: and I am but a

little child: I know not how to go out or come in ... Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" This truly wise answer pleased the Almighty, who gave to the youthful monarch, in answer to his request, " a wise and an understanding heart, so that there was none like him before him, and none like him after him. (1 Kings iii.)

The modern village of El-Jib represents the ancient Gibeon. It stands upon a hill in the midst of a broad and fertile plain, well cultivated, and containing much grain, and many vineyards, and orchards of olive and fig trees. A little eastward of the village there is a fine fountain of water. "It is in a cave excavated in and under the high rock, so as to form a large subterranean reservoir." This is supposed to be the "pool of Gibeon" which I mentioned to

you just now as the scene of Abner's defeat.

# General Examination. (Mixed Methods.)

In what direction is Jericho from Gibeah? Jerusalem? Its distance from Jerusalem? What was it sometimes called? Why? In what plain was it situated? For what is Jericho chiefly remarkable? Describe the taking of Jericho. What did Joshua do with respect to Jericho after its destruction? In whose reign was that prophecy fulfilled? How long afterwards? Give the name of the person who rebuilt Jericho. What king of Judah was taken in the plains of Jericho? By whom? Give the date. What events recorded in the New Testament occurred here? Describe the road from Jerusalem to Jericho. What parable refers to this road? What modern village stands near the site of the ancient Jericho? Describe the place. What is found a little to the west of Rîha? What is supposed to have happened here?

5. Where is the village of Bethany? What distance is it from Jerusalem? What persons mentioned in Scripture lived here? Who used to lodge occasionally at their house? What wonderful miracle took place near Bethany? Can you mention any other event? What interesting event in the history of Christ took place here? What modern village represents Bethany? Of how many houses does it consist?

6. Where stood the city of Gibeon? To whom did it belong? With what circumstance is it connected in Scripture history? Relate the event. Why did they put on such a way-worn appearance? Where was Joshua at this time? What must we condemn in the conduct of these Canaanites? Where is the pool of Gibeon? What event occurred here? What young man was slain in the flight of Abner? What relation was he to Joab? Who was slain by Joab in Gibeon? What interesting event in the life of Solomon took place here? What request did Solomon make? What part of it shows his humility? His wisdom? What was granted to him in consequence? What modern village represents the ancient Gibeon? Upon what does it stand? What are found in the plain?

### LESSON XI.

# Towns in the South of Judea.

- 1. Bethlehem. Six miles S. from Jerusalem—Description of modern town and district—Birth of Christ—David—Ruth.
- 2. TEKOAH. Six miles S. from Bethlehem—One of the fenced cities—The wise woman—Description of modern village.
- 3. Hebron. Twenty miles S. from Jerusalem—Situated in a mountainous district 2700 feet above the sea—Burial-place of the patriarchs—Ancient city taken by Joshua—Anakims—Kirjatharba—One of the cities of refuge—Samson—David—Description of modern town—The pools—Fertility of district—Character of inhabitants.
- 4. ZIPH. Five miles S.E. from Hebron—David—Jonathan.
- 5. MAON. Five miles S. from Ziph—The Ziphites and David—David's narrow escape—Providential interference—Nabal and Abigail.

- 6. En-GEDI. In the mountains W. of the Dead Sea—The fountain—David—Saul goes to seek David—Saul and David in the cave—Generous conduct of David—David's remorse—Follows Saul—Saul's conduct.
- 7. Beersheba. About fifty miles S. W. from Jerusalem—Often the dwelling-place of the patriarchs—Abraham and Isaac—Hagar and Ishmael—Jacob—Elijah and Jezebel—The two wells.

### LESSON.

1. BETHLEHEM. About six miles south from Jerusalem stood the town of Bethlehem, sometimes called Bethlehem-judah, to distinguish it from another Bethlehem in Galilee; it was also called Ephrath, and its inhabitants, Ephrathites. The present town of Bethlehem stands upon a rugged, mountain mass of considerable height. It is a narrow, straggling village of about half a mile in length. The houses are built of the white limestone of which the mountains of Judea, for the greater part, are composed. Many of the houses are in a half-ruined state; in some the walls are tumbling down, and in others the roofs are absent. The streets are narrow, and though much cleaner than those of most eastern cities, are yet very rugged and uneven. At the eastern extremity is the Church of the Nativity, built to commemorate the birth of our Saviour. The present inhabitants of Bethlehem have a bad character, and are noted for their turbulent disposition. scenery round about Bethlehem is exceedingly wild and rocky. The valleys are fertile, and grow figs, olives, pomegranates, and other fruits in abundance. The hill-sides are terraced, that is, made into steps like a staircase, and here you may see, one above another, plantations of fig, grape, and olive trees.

The most interesting event in the history of Bethlehem is the birth of Christ. Here, eighteen

hundred years ago, in a common stable, was born the Saviour of the world. At that time strangers from all parts of Judea were crowded together in Bethlehem, and, because there was no room for them in the inn, Joseph and Mary were obliged to take shelter in a stable, during which period Christ was born. The fields of Bethlehem witnessed a glorious sight on that occasion. It was in the silence of the night, when all was still, and the stars shone brightly on the fields of Bethlehem, that some humble shepherds kept watch over their flocks. Suddenly "the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." The fields were lighted up with a heavenly light, and from the midst of the dazzling brightness a voice was heard, saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Instantly the air resounded with the Hallelujahs of a multitude of angels, who sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii.)

It was in Bethlehem that David was born, and here, also, he was anointed king over Israel by the prophet Samuel. Bethlehem was the scene of that beautifully simple story contained in the book of Ruth was the daughter-in-law of Naomi, who, having lost her husband and her two sons, returned from the land of Moab to her own country and to her own town, the town of Bethlehem. Ruth loved her mother-in-law and desired to go with her to Bethlehem. The language she used on that occasion has never been equalled for affecting simplicity and earnestness. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

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2. TEKOAH. About six miles south from Bethlehem, and, consequently, about twelve miles south from Jerusalem, stood the city of Tekoah. After the revolt of the ten tribes, Tekoah was fortified by Rehoboam, and became one of the fenced cities of Judah. It was to this city that Joab sent for a "wise woman" to plead before David on behalf of the banished Absalom. Having treacherously murdered his own brother, Absalom fled to Talmai, king of Geshur, with whom he remained for three years. Joab, perceiving that the king's heart was toward Absalom, "sent to Tekoah, and fetched from thence a wise woman," that is, a discreet, intelligent woman. This woman he caused to put on "mourning apparel," and to appear as one who "had a long time mourned for the dead." Dressed in this manner the woman of Tekoah made her appearance before David in Jerusalem, and by an artful tale, which Joab put into her mouth, she succeeded in gaining the king's permission for Absalom's return. Tekoah is also noted as the birth-place of the prophet Amos.

The modern village of Tekua, which answers to the ancient Tekoah, stands "on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres." A large square tower, and an old Greek church, are the most conspicuous ruins of the place. In the twelfth century Tekoah was ravaged by a party of Turks; the inhabitants, however, succeeded in making their escape, but never returned. Since that time it has remained uninhabited, and is now nothing but

ruins.

3. Hebron, El-Khulil. We come now to one of the oldest inhabited cities in the world, and the capital of the hill-country of Judea, the city of Hebron. With the solitary exception of Jerusalem, there is no city in Palestine so interesting to the reader of the Bible as Hebron. It is no sooner mentioned than the venerable names of Abraham,

Isaac, and Jacob, rush into our minds as inseparably connected with it. About twenty miles south from Jerusalem, in a wild, mountainous district, elevated 2700 feet above the level of the Mediterranean, stood the ancient city of Hebron. Here were Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, buried. In the cave of Machpelah, which exists to this day, side by side, rest the mortal remains of the venerable patriarchs. Hebron, along with many other cities in that part of Judea, was taken from the Canaanites by Joshua. At that time the Anakims, a gigantic people, inhabited the neighbouring district. They were afterwards expelled by Caleb, to whom Joshua gave "Hebron for an inheritance." this time the city was called Kirjath-arba, or the city of Arba, from Arba, "a great man among the Anakims." (Joshua xiv. 15.) The town of Hebron was given to the Levites, and became one of the cities of refuge; the fields and the villages round about were held by Caleb. It was to this city that that mighty Israelitish warrior, Samson, carried the gates of Gaza. He " arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron." (Judges xvi. 3.) Here was David publicly anointed king over the house of Judah, and here he kept the seat of his government for the first seven years of his reign. Hebron is also noted as the place where the ungrateful Absalom first raised the standard of rebellion against the throne and the life of his father.

The modern town of Hebron, now called El-Khulil, stands in a deep, narrow valley. The houses are all built of stone, and have flat roofs with white domes on the top. The streets are very dirty and narrow, seldom exceeding three yards in breadth. In marplaces they are arched, as in Jerusalem, with r

or boards connecting both sides. These arches keep the sun and the rain from the goods in the streets, but make them at the same time very dull and gloomy. Just outside the town are some very ancient, pools. It was, in all probability, over one of these pools that David hanged up the murderers of Ish-bosheth. The whole neighbourhood of Hebron is exceedingly fertile. "It abounds with vineyards, and the grapes are the finest in Palestine." valleys contain large plantations of fig, and olive trees; "while the tops and the sides of the hills, although stony, are covered with rich pastures, which support a great number of cattle, sheep, and goats, constituting an important branch of the industry and wealth of Hebron." The population is estimated at 7000; it is chiefly Mahommedan, and is considered the fiercest and most violent in all Palestine.

### Examination.

- 1. What distance is Bethlehem from Jerusalem? In what direction? By what was it distinguished from Bethlehem in Galilee? What were its inhabitants sometimes called? Why? Describe the modern village? What is the character of the inhabitants? What is the character of the scenery round about Bethlehem? What fruits grow in the valleys? How are the hill-sides cultivated? What are cultivated there? What is the most interesting event in the history of Bethlehem? How many years is it since that time? How was it that Joseph and Mary were obliged to take refuge in a stable? What remarkable event took place in the adjoining fields? What did the angel say? What did the heavenly host sing? What king of Israel was born here? By whom was he anointed? Bethlehem was the scene of the events narrated in one of the books of Scripture, What book is it? Who was Ruth? What made Naomi desire to go back to Bethlehem? What did Ruth desire to do on that occasion? Tell me the words she used?
- 2. How far is Tekosh from Bethlehem? In what direction? Then how far must it be from Jerusalem.?

  Why? By whom was this city fortified? What person

sent to Tekoah for a "wise woman?" Who was Joab? Why did he send for this woman? In what disguise did she go before David? What was the result of the stratagem? Where was Absalom? With whom? What prophet was born here? In what state is Tekoah now? What space do the ruins cover? What are the most conspicuous ruins? By whom was this town plundered? When? What became of the city afterwards?

- 3. Give the name of one of the oldest inhabited cities in the world? Where is Hebron? With whose names is Hebron intimately associated? In what kind of situation is Hebron? What is its elevation above the sea? What remarkable persons were buried here? By whom was this city taken from the Canaanites? Who dwelt in and around Hebron at that time? By whom were they expelled? What was Hebron called at first? What does Kirjath-arba mean? Who was Arba? What did this town become under the Jews? What great warrior of the Israelites is mentioned in connexion with Hebron? What had Samson done? Who was publicly anointed here as king of Israel? Hebron is connected with a remarkable event in the life of one of David's sons, What son? What did Absalom do here? What is the modern name of Hebron? Of what are the houses built? What are on the top? What is the breadth of the streets? What is there peculiar about them? What is the use of this covering? What appearance does it give to the streets? What are found just outside the city? What is supposed to have taken place here? Of what character is the district of Hebron? What fruits are found there in great perfection? How are the hill-sides cultivated? What forms an important branch of industry in Hebron? What is the population? What is the character of the people?
- 4. ZIPH. Although the southern part of Judea was mostly mountain and wilderness, yet it contained many towns of which mention is made in the Bible. Not a few of these towns gave their names to the wildernesses near to which they were situated; and so we read of the town of Ziph and the wilderness of Ziph; the town of Maon and the wilderness of Maon; the town of En-gedi and .

wilderness of En-gedi, and the town of Beersheba and the wilderness of Beersheba. Nearly all these places became the retreats of the youthful David when seeking to escape from the anger of Saul. Hunted up and down by his enraged enemy, the hill-country of Judea afforded David the means of

safety and security.

About five miles south-east from Hebron stood the town of Ziph. Nothing remains of this town but "broken walls and foundations" which cover a considerable space. This was one of the places to which David fled from Saul. That unhappy monarch " sought him every day, but God delivered him not into his hand." (1 Sam. xxiii.) While hiding in the wilderness of Ziph, David was visited by his generous friend Jonathan, the son of Saul. Seldom has the conduct of this young man been equalled for noble disinterestedness and generosity. He was heir to the throne of Israel; his greatest rival was in his hands; he had but to speak a word, and Saul and his armed men would come down and drag David from his stronghold, and put him to death. What, then, was Jonathan's conduct? Listen. "And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel....And they two made a covenant before the Lord." (1 Sam. xxiii.)

5. Maon. About five miles in a southerly direction from Ziph stood the town of Maon. It stood upon a hill of about 200 feet in height from the plain. Like Ziph it is in ruins, and nothing can be seen beyond the foundations of houses and a few old cisterns. From the top of this hill a fine view can be obtained of the surrounding country. To the north, Ziph and Hebron are distinctly seen; eastward, the view embraces the wildernesses of Judea and En-gedi, and is bounded by the mountains which

enclose the Dead Sea. This, too, was one of the retreats of David. The Ziphites, most likely to gain the favour of Saul, made known the retreat of David to him, which compelled the latter to fly from Ziph, and hide himself in the wilderness of Maon. At this time the rage of Saul knew no bounds. be in the land," said he, "I will search him out throughout all the thousands of Judah." While hiding in a mountain in Maon, David and his followers had a narrow escape from being taken by Saul. The Ziphites having again made known the retreat of David, Saul made haste to the mountain, and while he was searching on one side David escaped on the other. It is probable that he would have been taken at this time had not a messenger arrived to tell Saul that the Philistines had invaded the country. This providential interference called Saul from the pursuit and allowed David to make his escape. It was in Maon that the churlish Nabal lived, who after receiving protection at the hands of David refused, though he was very rich, to make him any recompense. This selfishness, on the part of Nabal, enraged David very much; and in the heat of his passion he started off with four hundred men to punish him for his greediness. On his road he met with Nabal's wife, Abigail, who had come out to meet him with a large present. Pleased with her present, and pacified by her entreaties, the angry warrior gave up his design, and thus was Nabal saved.

6. En-GEDI. Among the mountains which bound the western shore of the Dead Sea, and at about equal distances from its northern and southern extremity, stood the town of En-gedi. The word En-gedi means "kid's fountain;" and here, at the present day, may be seen the beautiful fountain from which the town received its name. From a sort of terrace or shelving rock, about 400 feet above the level of the lake, it bursts forth all at once into

a clear and beautiful stream, which rushes rapidly down the steep descent of the mountain, its course being hidden by a luxuriant thicket of trees and shrubs. Near the foot of the mountain there are the ruins of an ancient town; these, it is supposed, mark the site of the ancient town of En-gedi. To the west of this town was the wilderness of En-gedi. It was to this place that David fled from the wilderness of Maon. No sooner had Saul returned from pursuing the Philistines than David's enemies went and said to him, "Behold, David is in the wilderness of En-gedi." Immediately "Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats." One day while pursuing David in this wild region of mountain and wilderness, Saul went into one of the caves which abound here to take rest. Now it so happened that David and some of his men were secreted in this very cave. They saw Saul enter, and David's followers wished to take advantage of this accident by taking the life of the king. David, however, with a noble generosity of spirit, would not allow it, and satisfied himself with cutting off the skirt of Saul's robe. Afterwards he was so troubled with what he had done against Saul, that, immediately upon his leaving the cave, David followed him, and cried after him, saying, "My lord the king. And when Saul looked behind him. David stooped with his face to the earth, and bowed himself." He then told Saul all that happened while he was in the cave. Struck with the magnanimity and generosity of David, "Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." After this "Saul went home; but David and his men gat them up unto the hold." (1 Sam. xxiv.)
BEERSHEBA. The last town I shall mention is the

n of Beersheba. This town lay at the southern

extremity of Palestine, and is familiar to us from the frequent repetition of the proverbial saying, "From Dan to Beersheba," to denote the whole extent of Palestine from north to south. After the unfortunate division of the Jewish nation into the kingdoms of Israel and Judah, the phrase " from Dan to Beersheba" was changed to "from Beersheba to Mount Ephraim," to denote the extent of the kingdom of Beersheba lay about 50 miles south-west from Jerusalem. It is one of the oldest mentioned places in the Bible, and took its name from a covenant, or treaty, which Abraham made with Abimelech, king of Gerar, about a well which the former had digged in it. The word Beersheba means "Well of the Oath." Many and interesting are the events which have taken place in and about Beersheba. It was here that the patriarchs Abraham, Isaac, and Jacob, often dwelt. Here they fed their multitudes of flocks and herds-their camels, their goats, their oxen, their asses, and their sheep. It was from this place that Abraham went up to Mount Moriah to offer Isaac his son in sacrifice. From Beersheba Hagar and Ishmael were expelled. It was in the wilderness, near this place, that Ishmael was snatched from a violent death by the angel of the Lord. There is still to be found in the wilderness of Beersheba a broom-like plant under which the Arabs sit to be screened from the scorching heat of the sun. Under some such shrub the Egyptian Hagar placed her boy when in the pangs of death; "for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept." From Beersheba Jacob, with his family, went down into Egypt to see his son Joseph, whom he had long thought of as dead. Hither fled the prophet Elijah from the anger of Jezebel. Just before this event Elijah had slain the prophets of Baal on the banks of the Kishon. Roused to vengeance by the faithfulness of the prophet, Jezebel sent him a message, "saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow at this time." (1 Kings xix. 2.) As soon as Elijah heard that, he fled for his life to Beersheba.

"Two wells bearing the name of Bir-es-Seba" mark the site of the ancient Beersheba. They stand at some little distance apart, and are solidly and neatly built. "Both wells are surrounded with drinking-troughs of stone for camels and flocks, such as were doubtless used of old for the flocks that were fed on the adjacent hills. The curb-stones are deeply worn by the friction of the ropes in drawing up water by the hand." The surrounding district is under no cultivation, and has a dreary, barren, and desolate appearance.

# General Examination. (Mixed Methods.)

4. Of what character is the scenery of southern Judea? Name some of the wildernesses. From what did they receive their names? What town stood 5 miles south-east from Hebron? What covers the site of Ziph at the present time? What king of Israel fled hither for safety? From whom did he flee? By whom was David visited while in the wilderness of Ziph? Who was Jonathan? What did Jonathan say to David? What is there remarkable in the conduct of Jonathan?

5. Where stood the town of Maon? Upon what was it built? What can be seen from the top of the hill? With the history of what king is Maon connected? What was David's reason for leaving Ziph? What was the conduct of the Ziphites after David came to Maon? What providential circumstance occurred to favour the escape of David from Maon? What individual, mentioned in Scripture as having a selfish disposition, lived here? By whose instrumentality was he saved from the effects of David's anger?

6. Where was En-gedi? What does the word En-gedi mean? What marks the site of the city? How far is it above the Dead Sea? What kind of stream is it? What lie at the foot of the mountain? What was that portion of the country west of En-gedi called? With the history of

what king is the wilderness of En-gedi connected? From what wilderness had he fled? By whom was he pursued? How many men had he with him? What happened to Saul while in the wilderness of En-gedi? What did David's followers wish to do? By whom were they prevented? What does this prove on the part of David? When Saul left the cave what took place? What effect had this conduct of David upon Saul? What did Saul say on the occasion?

7. Give the name of the last town I mentioned. From what cause is this name familiar to us? Was it ever changed? When? What was the alteration? What did that phrase denote? How far is Beersheba from Jerusalem? In what direction? From what circumstance did it receive its name? What does the word Beersheba mean? What remarkable persons often dwelt at Beersheba? What command did Abraham receive while here? What little boy was near dying in the wilderness of Beersheba? What brought him there? What plant is found there at this day? What use do the Arabs make of it? What use did Hagar make of it? What person went down from Beersheba to Egypt? Why did he want to go down to that country? What prophet fled to Beersheba for safety? From whom did he flee? What occasioned the anger of Jezebel? What mark the site of Beersheba? By what are these wells surrounded? What is the purpose of these stone troughs? What is the character of the surrounding district?

# LESSON XII.

Phænicia and Philistia.

DIVISION OF SUBJECT.

- I. General description of Phœnicia.II. Towns in Phœnicia.
- III. Towns in Philistia.

### DEVELOPMENT.

I. Phœnicia bounded on the S. by Carmel; N. by Island of Aradus; W. by the Mediterranean; E. by Lebanon. Length, 140 miles; breadth nowhere more than 15 miles—Remarkable for variety of vegetable productions — Wild animals — The Phœnicians.

II. 1. Sidon. A very ancient city—Its situation— The Sidonians—Hiram and Solomon—Syrophenician women—St. Paul—Description of Saida.

2. ZAREPHATH. Eight miles S. from Sidon—Belonged to Sidonians—Elijah and the woman of

Zarephath.

3. Tyre. Twelve miles S. from Zarephath—Colony of Sidonians—Ancient splendour of Tyre—Denounced by the prophets—Modern Tyre.

COUNTRY OF PHILISTINES. Length, 60 miles—Bounded on the E. by mountains of Ephraim and hill-country of Judea—The Philistines—Their five cities.

- 1. EKRON. Twenty-five miles N. W. from Jerusalem—The ark sent from Ekron—Baal-zebub.
- 2. Ashdod. Twelve miles S. W. from Ekron—Often besieged—The ark and Dagon.
- 3. ASKALON. Twelve miles S. W. from Ashdod—Samson—Birth-place of Herod the Great.
- 4. GATH. The ark carried hither from Ashdod—Goliath—Situation not known.
- 5. GAZA. Fifteen miles S. W. from Askalon—Samson and the gates of Gaza—Samson taken and his eyes put out—Called to make sport for Philistines—Their destruction.

# LESSON.

We have not yet done with western Palestine; we have still to speak of Phœnicia and Philistia, two narrow strips of country, one in the north-west and the other in the south-west, and possessed respectively by the Phœnicians and the Philistines. Some portion of Phœnicia, and the whole of Philistia, were given to the Israelites at the time of the division of the country among the twelve tribes; but as the Israelites were never able to expel the inhabitants,

these countries were never possessed by them, except, perhaps, during the reigns of David and Solomon.

PHOENICIA, OR PHOENICE, is that narrow strip of land bounded on the south by cape Carmel, and stretching northward for about 140 miles, to the island of Aradus. It is bounded on the east by the range of Libanus, and on the west by the Mediterranean. In no part is it more than 15 miles in breadth. Though mostly level the country is agreeably diversified with hill, and dale, and woodland. In ancient times "Phœnicia was distinguished for the variety of its vegetable productions. This variety was occasioned by the great diversity of climate produced by the diversity in the elevation of the soil. The Lebanon is said to bear winter on its head, spring on its shoulders, autumn in its lap, and to have summer at its feet." Even now, though not nearly as well-cultivated as formerly, it produces grapes, figs, pomegranates, peaches, oranges, dates, and many other fruits. The high lands towards Lebanon are well-wooded. Pines, oaks, cedars, cypresses, acacias, grow here in abundance. "In the forests there are bears, wolves, and jackals."

The Phænicians, the ancient inhabitants of this country, were one of the most wonderful peoples in the world. Though possessing a very small country they were the greatest navigators, merchants, and colonists of their time. It is amazing to think of the extraordinary wealth, enterprise, and influence of this people; of the number of colonies they established; of the numerous cities, harbours, and ships they built; of their wonderful voyages; of their wide-extended commerce, which, by sea and land, extended over the whole of the world known at that period. Along the sea-coast, from Aradus in the north to Tyre in the south, there was one almost unbroken line of cities and towns, in front of which were numerous harbours where the Phænician galleys, laden with the commerce of the world, floated in safety. The little country of Phœnicia was in fact, for a considerable time, the great store-house of the world; and the world at that period would have lost more in losing Phœnicia, than it would now if England were to sink into the ocean. Of the numerous cities and towns in this country I shall only mention three, as these only have any

interest for us in connexion with Scripture.

II. 1. Sidon. Sidon, or Zidon, is one of the oldest cities of which mention is made in Scripture. It was situated about here, [marking its position] being nearly in the centre of the line of coast occupied by the Phœnicians. It is generally supposed to have been built by Sidon, the son of Canaan, and from him to have received its name. It must have existed long before the time of Joshua, for in the book of Joshua it is called Great Zidon, a name which could not be applied to a newly-built city. This, then, is at once a sufficient proof that upwards of 3500 years ago there was a city of no mean importance situated here, [pointing to it] and called Sidon. From the short notices of this city contained in the Bible, we learn that the Sidonians were a wealthy, industrious, and enterprising people. They became celebrated for the manufacture of glass, rich dresses, ingenious toys, and, in common with other Phænician cities, for their extensive commerce. Sidon was in its time what London is now, the commercial metropolis of the world. When Solomon sent to Hiram, king of Tyre, for cedar-trees to build the Temple, he wished the Sidonians to assist him, for he said, "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." Indeed the Temple of Solomon owed not a little of its great splendour to the handicraft skill of this extraordinary people. (1 Kings vii.) Notwithstanding all their wealth and all their skill, they were gross idolaters, and had the bad reputation of being very honest.

found in the forests? What were the ancient inhabitants of this country called? For what were they remarkable? What might have been seen all along the sea-coast? What were in the front of some of these towns? What floated in them? Of what town have I been speaking? Where was Sidon situated? What is there remarkable about Sidon? By whom is it supposed to have been built? How is it known that it existed before the time of Joshua? For what were the Sidonians remarkable? What did they manufacture? What was Sidon to the ancient world? By whom is the skill of the Sidonians in hewing timber referred to? To what did the temple of Solomon owe much of its splendour?

By whom were the coasts of Tyre and Sidon visited? What person was healed here? Whither did Jesus go after performing this miracle? By whom was he followed? What apostle rested here for a short time on one occasion? Whither was he going? In what character? In whose

custody?

What is the name of the modern town? Upon what is it built? With what is it surrounded? What is its appearance from a distance? Describe the streets. For what are the plains of Saida remarkable? Name some of the fruits which grow there. Name the principal articles of export. Of what religion are the inhabitants?

2. Zarephath. About eight miles from Sidon in a southerly direction stood the town of Zarephath, or Sarepta. This was a town of the Sidonians, and its inhabitants were noted for their industry and manufactures. Zarephath is mentioned in Scripture as the scene of a most interesting event. I told you, in a lesson I gave you a short time since, that Elijah fled to the brook Cherith, near Jericho, from the anger of Jezebel. There he remained till the brook dried up, and there was no longer any water for him to drink. In this extremity he was commanded by God to go to Zarephath, for that He had appointed a widow woman to sustain him there. The obedient prophet arose immediately and went to Zarephath. en he came to the gate of the city he saw a poor

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widow woman there gathering sticks to light a fire. And Elijah "called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse, and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The woman did as Elijah had told her; "and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord." Some time after this the poor woman's son fell sick and died, but by the power and goodness of God, Elijah was enabled to restore him to life. (1 Kings xvii.) This little story will enable you to remember the town of Zarephath. Zarephath is now in ruins, "the site being only marked by some broken foundations and heaps of stones, and by the ancient sepulchres excavated in the adjacent hills."

TYRE. About twelve miles south from Zarephath stood the famous city of Tyre. It was founded by the Sidonians, and hence it is called, by the prophet Isaiah, "the daughter of Zidon." Tyre soon outstripped the mother-city in power, and wealth, and magnificence, and became the "queen of the waters," "the mistress of the sea." Her numerous ships floated in every harbour, and her wealthy merchants traded in every city. Their ships were made of the fir-trees of Senir, and their masts of the cedars

of Lebanon: of the oaks of Bashan they made their oars, and their benches of the ivory from the isles of Chittim. Their sails were made of fine linen with broidered work from Egypt; and their awnings of blue and purple from the isles of Elisha.\* (Ezek. xxvii.) To give you a complete description of the greatness and commerce of Tyre would occupy the whole time of one lesson. You cannot do better than read for yourselves the twenty-seventh chapter of Ezekiel, where there is a long and particular account of Tyre and the Tyrians. During the time of David and Solomon the Israelites and the Tyrians seem to have been very friendly. "Hiram, the king of Tyre, furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire." The trees were made into rafts and floated down the Mediterranean to Joppa, from whence they were taken to Jerusalem. It was to be, however, that all this greatness and all this wealth should come to nothing. The Tyrians, puffed up with pride, and filled with "iniquity" and "violence," became the objects of God's wrath. The prophets Isaiah, Ezekiel, Joel, Amos, and Zachariah, pronounced the heavy judgments of the Almighty against this proud city in the most minute and circumstantial manner. I cannot tell you now all that is known about it, but this I may tell you: It was prophesied by Ezekiel that Tyre would be utterly destroyed, and become "like the top of a rock," and "a place to spread nets upon." Such is Tyre at the present day. It is a poor, miserable, dirty place, situated on a low promontory, projecting into the sea. Here the fishermen spread their nets unconscious that they are fulfilling the just decrees of God. The once proud and stately city is little more than a heap of ruins; and the spacious harbour which was once

<sup>\*</sup> Senir. "Part of the ridge of Hermon." Chittim. The islands and ntries upon the coast of the Mediterranean. Isles of Elisha. "The 's of the Egean sea."

covered with a forest of masts, and floated the commerce of the world, is now seldom visited by a vessel. The harbour is almost choked up, and becomes more and more shallow every year. At present it can be entered only by small boats. Such is Tyre; a melancholy picture of fallen greatness, and a warning voice to all the nations of the earth, bidding them beware of "pride," "iniquity," and "violence."

### Examination.

What town stood about 8 miles south of Sidon? For what were its inhabitants noted? To whom did it belong? What prophet came to Zarephath on a certain occasion? From whence did he come? By whom was he supported at Zarephath? What was there remarkable about the preservation of the prophet and the family with which he lived? What happened to the widow woman some time afterwards? What did Elijah do on that occasion? How far is Tyre from Zarephath? In what direction? By whom was it founded? What is it called from that circumstance? By whom so called? What did Tyre speedily become? What was it called? Of what were their ships made? The masts? The oars? Their benches? Their sails? The awnings to the vessels? What prophet gives a full description of the commerce of Tyre? What king of Tyre assisted Solomon? In what manner did he assist him? How were the trees conveyed from Tyle to Jerusalem? What was the character of the Tyrians? By what prophets was the city denounced? What in particular does Ezekiel say about it? In what way has that been realized? In what state is the harbour? By what only can it be entered? What should the present state of Tyre teach all the nations of the earth?

PHILISTIA. The Philistines possessed a narrow strip of country on the west of Judea. In length it was about 60 miles, and extended from Joppa in the north to Gaza in the south. On the west it was bounded by the Mediterranean, and on the east by the mountains of Ephraim and the hill-country of Judea. This was the country of the Philistines, a

of Lebanon: of the oaks of Bashan they made their oars, and their benches of the ivory from the isles of Chittim. Their sails were made of fine linen with broidered work from Egypt; and their awnings of blue and number of the blue and number of the state of the st blue and purple from the isles of Elisha. (Ezek. XXVII.) To give you a complete description of the greatness and compared of the greatness and commerce of Tyre would occupy the whole time of one lesson. You cannot do better than read for yourselves the twenty-seventh chapter of Ezekiel, where there is a long and particular account of Tyre and the Tyrians. During the time of David and Solomon the Israelites and the Tyrians seem to have been very friendly. "Hiram, the king of Tyre, furnished Salara furnished Solomon with cedar-trees and fir-trees, and with and with and and with gold, according to all his desire. trees were made into rafts and floated down were Mediterranean to I--Mediterranean to Joppa, from whence they hat all taken to Jerusalem. It was to be, however, that all this greatness and all the this greatness and all this wealth should come and nothing. The Twister nothing. The Tyrians, puffed up with pride, the filled with "iniquity" and " filled with "iniquity" and "violence," became the objects of God's wrath. The prophets Isaiah, he heavy Joel, Amos, and Zachariah, pronounced the heary judgments of the Almight. judgments of the Almighty against this proud city in the most minute and circumstantial manner.

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powerful and warlike people, who gave their name to the whole country, Palestine being a corruption of Philistine. By those who lived in the hill-country to the east Philistia was called The Plain, and is in fact a continuation of the beautiful Plain of Sharon. which here stretches southward as far as Gaza. the times of the patriarchs the Philistines seem to have been a good and virtuous people. Honourable mention is made of them in the book of Genesis, in connexion with the patriarchs Abraham and Isaac. Afterwards, however, they became the bitterest and most powerful enemies of the Israelites, and continued to oppress them from the death of Joshua till the time of the Captivity, a period of about 800 years. During the whole of this period they were gross idolaters, and worshipped Dagon, Baalzebub, and other senseless idols. They had five principal cities: Gaza, Ashdod, Askalon, Gath, and Ekron. Of these five cities I will now give you some account.

1. EKRON. The most northerly city of the Philistines was Ekron. It was situated here, [marking its position] about 25 miles north-west from Jerusalem. In that disastrous battle betwixt the Israelites and the Philistines in which Hophni and Phinehas were slain, the Philistines obtained possession of the ark, which they retained for seven months. At the expiration of that time, and owing to the calamities which it brought upon them, they sent it back from Ekron in a new cart, drawn by two milch kine, which, on being left to themselves, took the nearest road to the mountains of Judah, "lowing as they went." (1 Sam.vi.) The people of Ekron worshipped the idol Baal-zebub. (2 Kings i.)

2. ASHDOD. Ashdod, or, as it is called in the New Testament, Azotus, was one of the five celebrated cities of the Philistines. It was about twelve miles from Ekron in a south-westerly direction. In time of the Philistines it seems to have been

a place of much importance, and to have possessed a considerable trade. Owing to its peculiarly favorable position as a frontier town it was often besieged by the kings of Egypt and Assyria. It is remarkable as having stood out against a king of Egypt for twenty-nine years; being the longest siege ever known. To Ashdod the ark of God was taken after its capture by the Philistines. The great idol of this people was Dagon; and in the house of Dagon they placed the ark. On the following day when they went into the temple, they found their idol prostrate on the floor, "before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." (1 Sam. iv. 4.)

3. Askalon. Another of the five cities of the Philistines was the city of Askalon. This city was about 12 miles south-west from Ashdod, and was not far from the coast. It was here that Samson slew thirty of the men of Ashdod, "and took their spoil, and gave change of garments unto them which expounded the riddle." Askalon is noted as the birth-place of Herod the Great. "Now it is a scene

of utter desolation."

4. GATH. Gath was another of the five cities of the Philistines. To this place the ark was carried from Ashdod; it is also noted as the residence of the giant Goliath. It is not known where Gath was situated.

5. GAZA. About 15 miles from Askalon, in a south-westerly direction, stood the city of Gaza. This city is chiefly memorable as the scene of Samson's most wonderful exploits. On one occasion Samson went down to Gaza, "And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at

midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron." Some time afterwards, owing to the falsehood and treachery of his wife Delilah, the Philistines caught Samson, put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and made him grind in the prison-house. Great was the joy of the Philistines at having their mighty enemy in their power. On one occasion, when their hearts were merry, they said, "Call for Samson, that he may make us sport." And so Samson came from the prison-house, and a great number of the Philistines were gathered together on the roof of the house to see his mighty deeds. "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." "And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (Judges xvi.)

# General Examination. (Mixed Methods.)

What part of Palestine was possessed by the Philistines? What was about the length of their country? By what was it bounded on the east? On the west? What kind of people were the Philistines? What country received its name from them? What was Philistia called by those who lived in the hill-country of Judea? Of what plain may it be said to form a part? What kind of people do the Philistines appear to have been in the time of the Patriarchs? What were they afterwards? For about how long did they trouble the Israelites? Give the names of

some of their gods. How many principal cities had they? Name them. Which was the most northerly? What was its distance from Jerusalem? Its direction? For what is Ekron noted in Scripture? What was the idol of the Ekronites?

Where was Ashdod? What is it called in the New Testament? By whom was this city often besieged? For what reason? For what is this city remarkable? What was sent to Ashdod on one occasion? Where was it placed? What happened to the idol of Dagon?

Where was Askalon? With what great Hebrew warrior is Askalon connected? He slew some of this people on one occasion, How many? What king was born here?

Where was Gath? What is mentioned in Scripture in connexion with Gath? What remarkable person resided in Gath? Where was Gaza? For what was Gaza remarkable? What did he carry from Gaza? To what place were they carried? Who behaved treacherously to Samson some time afterwards? What was the consequence? What did they do with him? What did the Philistines call upon Samson to do on one occasion? Where were they standing? What happened at that time?

# LESSON XIII.

# Country East of the Jordan.

DIVISION OF SUBJECT.

- I. General Description.
- II. Brooks.
- III. Towns.

#### DEVELOPMENT.

I. May be considered as part of a large table-land—Its fertility—Densely populated in and after the time of Christ—Bashan and Gilead—Moses on Pisgah.

II. 1. YARMUCK. Source in a small lake 20 miles from the Jordan—Empties itself into the Jordan about four miles south from the sea of Galilee—Character of banks—The hot springs. 2. JABBOK. Source in mountains of Gilead—Length, 60 mile

Eastern part dried up in summer—Its banks—Separated Ammonites from Amorites. 3. Arnon. Source, mountains of Gilead—Length, 80 miles—Empties itself into the Dead Sea—An impetuous torrent in rainy season; almost dried up in summer—Sihon, king of the Amorites, defeated here.

III. 1. ASHTEROTH. Five miles north-west from source of Yarmuck-Celebrated for its pasture-land. 2. JABESH-GILEAD. Twenty miles south-east from the sea of Galilee—Destroyed by Israelites—Besieged by Nahash-Relieved by Saul-Conduct of Jabeshites in return. 3. MAHANAIM. North of Jabbok-Jacob - David - Absalom. 4. RAMOTH-GILEAD. Near the Jabbok - Ahab slain here - City of refuge. 5. RABBATH-AMMON. Capital of Ammonites—Taken by David-Recovered by Ammonites. 6. HESHBON. Twenty miles E. from mouth of Jordan—Taken by Moses-Moabites recover it after the captivity of the ten tribes. 7. DIBON. Three miles north from Arnon—Camp of Israelites. 8. AROER. On north bank of Arnon-Possessed in turn by Ammonites, Amorites, Israelites, and Moabites. 9. CESAREA PHILIPPI. Near Banias—Roman metropolis—Titus and the Jews-Modern village.

### LESSON.

East of the Jordan the Israelites possessed a narrow strip of territory bounded on the north by Mount Hermon, and on the south by the river Arnon. At the time of the division of the country among the twelve tribes this portion of it was given to the tribes of Reuben, Gad, and the half-tribe of Manasseh. The whole country was sometimes called Gilead, though, more properly, that name designated a certain portion of it only.

I. The country east of the Jordan may be considered as forming a part of one large table-land of considerable elevation, the western limit of which

will be the high land forming the eastern boundary of the valley of the Jordan. Though this country possesses many wild, barren, and rocky tracts. considered as a whole it is "a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon." Though not deficient in forest and woodland it is chiefly remarkable for the richness and excellence of its pasture land. This was the reason why the tribes of Reuben and Gad, which possessed "a very great multitude of cattle," desired Moses to suffer them to remain on the east side of the Jordan. In and after the time of Christ the whole country east of the Jordan was densely populated, and contained many towns of considerable note. Now, however, little remains beyond a great "number of ruins of cities, villages, castles, temples, and palaces." The present inhabitants of one part of this country are in the habit of removing from one ruined town to another, as necessity or convenience may require, and can always find commodious dwellings in the ruins of the ancient cities.

Bashan and Gilead are two districts often mentioned in the Old Testament. It is not easy to mark out the exact limits of each; it appears, however, that Bashan lay north of Gilead. Both these districts were noted for the excellency of their pastures, and Bashan, in addition, was remarkable for the size of its cattle, and the abundance of its oaks. All Bashan was given to the half-tribe of Manasseh. It appears at one time to have been possessed by a gigantic race, and from that circumstance it was sometimes called "the land of the giants." Og, king of Bashan was the last remnant of this extraordinary peo

One of the most affecting incidents in the

of the country east of the Jordan is the death and burial of Moses. On a mountain called Pisgah, a little to the north-east of the Dead Sea, Moses looked for the first and last time on the land of Canaan. I think I see that great law-giver of his people, with his Jewish garment thrown loosely around him, and his long grey hair and venerable beard floating in the wind, climbing the heights of Pisgah. There he stands—after a life of unparalleled difficulty and trial; after forty years of wonders and miracles such as man never saw before and never may see again; after passing through the Red Sea as on dry land and listening to the thunders of Sinai; there he stands—his eye is not dim, nor his natural force abated, and as he looks down upon the Promised Land which lay spread out in all its loveliness before him from Gilead unto Dan, and from Jericho to Zoar, he hears a voice he had once heard on Sinai, saying to him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." (Deut. xxxiii.) Though it is the land of thy hopes and thy dreams; though thou hast toiled for it, fought for it, prayed for it; yet, because thou wast disobedient, thou shalt not go over thither. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." But that Almighty Being whose infinite justice demanded the life of Israel's lawgiver, yet loved him with an infinite love, and sent his angels to take away his body and to bury it in a valley in the land of Moab, so that "no man knoweth of his sepulchre unto this day."

## Examination.

Give the northern boundary of the country possessed by the Israelites east of the Jordan? The southern boundary? To what tribes was this portion of country given? What was the whole country sometimes called? What may this

portion of country be considered as forming? What will form the western limit of this table land? Give a general description of the country. With what plains may it be compared? For what is it chiefly remarkable? Why did the tribes of Reuben and Gad wish to possess it? What was the appearance of this country in and after the time of Christ? What is its appearance now? What peculiar custom have the inhabitants of one part of this country? Name the two districts so frequently mentioned in the Bible as being east of the Jordan. What was the position of Bashan with regard to Gilead? For what were both these districts noted? For what Bashan in particular? To which tribe was all Bashan given? Did the whole tribe possess it? By what kind of people was Bashan once inhabited? Give the name of their last king. affecting scene took place in this country? On what mountain did he die? Where is Pisgah supposed to be? Why was Moses not allowed to enter the Promised Land?

II. I have told you before that the Jordan is, properly speaking, the only river of Palestine; there are, however, many considerable streams which, having their sources in the high land east of the Jordan, flow in a westerly direction, and empty themselves some into the river and some into the lakes. Of these streams the largest are the Yarmuck, the Jabbok, and the Arnon.

1. YARMUCK. The Yarmuck is the most northerly. It has its principal source in a small lake, about 20 miles from the Jordan, and flowing in a westerly direction empties itself into that river about four miles south from the lake of Tiberias. The banks of this stream are fringed with "the oleander, the willow, and the tamarisk." "From the banks to the elevated ridges on either side, the grass and the flowers present a surface of luxuriance and beauty." The level spots are cultivated by the Arabs, who grow here wheat, barley, pomegranates, and many kinds of pulse. This river is notable from its having on its sides no fewer than ten hot springs, each with a particular name. The water of one of them is so

hot "that the hand can scarcely bear the heat." This spring is held in great reputation among the Arabs, who visit it in large numbers, and rarely depart without leaving on a ruin near at hand some memorial of their visit "in the shape of hair, teeth, nails, and old rags of every shape and colour."

2. Jabbok. The Jabbok has its source in the mountains of Gilead. It flows in a westerly direction, and after a course of about 60 miles empties itself into the Jordan, between the sea of Galilee and the Dead Sea. It is not, however, always this length. In summer its remoter sources are all dried up, and the stream is perennial only a few miles from the Jordan. The banks of this stream are "thickly wooded with oleander and plane trees," and in some places the "tall waving reeds, at least fifteen feet in height," entirely hide it from the view. This river separated the kingdom of Og, king of Bashan, from the kingdom of Sihon, king of the Amorites. The latter kingdom lay to the south, and the former to the north of the Jabbok.

3. Arnon. The river Arnon has its source in the mountains of Gilead, from whence it flows in a westerly direction, and, after a course of about 80 miles, empties itself into the Dead Sea, about midway between its northern and southern extremity. This river formed the southern boundary of the country possessed by the Israelites east of the Jordan. To the south of this river was the land of Moab. In the rainy season the Arnon becomes a rapid and impetuous torrent, but in the heat of summer it is almost dried up. Its channel is deep and rocky, and its banks for the greater part bare and desolate. When the Israelites entered Canaan they came up on the eastern side of the Dead Sea. At that time the Amorites possessed all the district betwixt the Arnon and the Jabbok. The Israelites, not desiring a war with them, "sent messengers unto Sihon, king of the Amorites," requesting permission to pass through their land. But "Sihon would not suffer Israel to pass through his border." The consequence of this refusal was a battle, in which "Israel smote Sihon with the edge of the sword, and possessed his land from Arnon unto Jabbok." (Num.xxi.21—24.)

### Examination.

Mention the largest streams east of the Jordan? Which is the most northerly? In what has it its principal source? Whereabout does it empty itself? With what are the banks lined? What is done with the level spots? What do they grow upon them? For what are the banks of this river remarkable? What is there peculiar about one of them? Who hold this spring in high estimation? What do they leave behind them as memorials of their visit?

Where is the source of the Jabbok? In what direction does it flow? What is its greatest length? Is it always that length? Why? Describe the banks of this stream. To what height do the reeds grow? What two kingdoms did this river separate? On which side lay the kingdom of the Amorites?

Where is the source of the Arnon? What is its general direction? Its length? Whereabout does it empty itself? Of what country did it form the southern boundary? What country lay to the south of Arnon? What does this river become in the rainy season? What happens to it in the heat of summer? There was a battle fought near here, Between what two parties? On what account was this battle fought? What was the result?

III. Towns. There were, as I have told you before, only two tribes and a half on the eastern side of the Jordan. The half-tribe of Manasseh lay in the north, Reuben in the south, and Gad in the centre. The chief towns of Manasseh were Ashtaroth Karnaim, and Jabesh Gilead.

1. Ashtaroth Karnaim. Ashtaroth stood about five miles north-west from the little lake I mentioned to you just now as being the principal source of the Yarmuck. This city existed in the time of Abraham, and after the conquest of the country

was given to the Levites. The district round about is celebrated for its pasture land. "In July 1846, there were upwards of 20,000 camels, and more

than 50,000 goats grazing there."

2. JABESH-GILEAD. Jabesh-Gilead was about 20 miles south-east from the sea of Galilee. The Israelites destroyed this city because its inhabitants refused to join them in their war against the Benjamites. It was besieged in the time of Saul by Nahash, king of the Ammonites. This barbarous monarch refused to make a covenant with the men of Jabesh-Gilead unless he might thrust out all their right eyes, "and lay it for a reproach upon all Israel." (1 Sam. xi. 2.) "And the elders of Jabesh said unto him, Give us seven days respite, that we may send messengers unto all the coasts of Israel: and if there be no man to save us, we will come out unto thee." When Saul heard the tidings he roused all Israel and Judah to do battle on their behalf. With a great army he crossed the Jordan, fell upon the Ammonites in the morning watch, and completely routed them. The men of Jabesh-Gilead did not forget the conduct of Saul; and when the body of that king was nailed to the walls of Bethshan by the victorious Philistines, they went all night and crossed the Jordan, took down the body, and brought it back to their city where they gave it honourable burial.

3. Mahanaim. The chief towns of Gad were Mahanaim, Ramoth-Gilead, and Rabbath-Ammon. Mahanaim lay to the north of the Jabbok. This place was visited by Jacob on his return from Padan-aram. It was here that he was met by the hosts of angels, from which circumstance the place received its name, the word Mahanaim meaning "two hosts." David fled to Mahanaim from the pursuit of Absalom. In the wood, not far from this, that rebellious and ungrateful prince met with his death.

4. RAMOTH-GILEAD. Somewhere near the Jabbok, and probably on its north side, stood the city of Ramoth-Gilead, sometimes called Ramoth-Mizpeh, and sometimes Ramoth only. It was here that Ahab was slain. "A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." (1 Kings xxii. 34.) Ramoth was one

of the cities of refuge.

5. Rabbath-Ammon. Rabbath-Ammon was the capital city of the Ammonites, and was not possessed by the Israelites till the time of David, in whose reign it was besieged by Joab, the captain of David's army, and taken in person by David himself. It was here that Uriah met his death through the treachery of David. When eastern Palestine was ravaged by the Assyrians, and many of the inhabitants taken into captivity, then the Ammonites recovered this city, along with many others which had been taken from them by the Israelites. It is supposed to have stood about 30 miles north-east from the Dead Sea.

- 6. Heshbon. Of the three principal cities possessed by the tribe of Reuben we know nothing of any importance. Heshbon stood about 20 miles east from the mouth of the Jordan. When the Israelites entered Canaan this city was in the hands of the Amorites, though it belonged at first to the Moabites. It was taken by Moses from Sihon, king of the Amorites. After the captivity of the ten tribes, Heshbon once more was possessed by the Moabites.
- 7. DIBON. Dibon lay about three miles north from the river Arnon. Near this place the Israelites encamped for the first time after they had crossed that river.
- 8. Aroer. The city of Aroer lay on the north bank of the Arnon. It seems to have been possessed in turn by the Ammonites, Amorites, Israelites, and Moabites.
  - 9. CASAREA PHILIPPI. About the time of Christ

there was a city of considerable importance built near Panias or Banias, the eastern source of the river Jordan. This was called Cæsarea Philippi, to distinguish it from the Cæsarea on the sea-coast, and was the Roman metropolis of Palestine. Titus, after he had destroyed Jerusalem, stayed for a considerable time in this city, where he forced some of the captive Jews to fight with wild beasts, in which cruel contest many of them were slain. It is now a poor, miserable place, bearing no evidence of its ancient splendour, and inhabited mostly by Mahommedans.

## Examination. (Mixed Methods.)

1. How many tribes were situated east of the Jordan? Name them. Give their position with respect to each other. What were the chief towns of Manasseh? Where was Ashtaroth-Karnaim? In whose time is this mentioned as having existed? To whom was it given by the Israelites? For what is the district celebrated? Mention a fact to prove that.

2. Where was Jabesh-Gilead? By whom was this city destroyed? Why? By whom was it besieged? What did he wish to do with the inhabitants? By whom were they saved from this calamity? Did the men of Jabesh-Gilead

ever do anything for Saul in return? What?

3. Name the chief towns of Gad. Where was Mahanaim? When was it so called? Why so called? What does the word Mahanaim mean? What king fled to this city on one occasion? Who met his death in a wood not far from Mahanaim?

4. Where, probably, was Ramoth-Gilead? Was it known by other names? Give them. What king was slain here?

Relate the manner of his death.

5. Where was Rabbath-Ammon? To whom did it belong? When did the Israelites take possession of it? By whom was it taken? Under what circumstances did the Ammonites regain possession of this city?

6. How many principal cities did Reuben possess? Name them. Where was Heshbon? Who possessed this city when the Israelites entered Canaan? To whom did

it originally belong? By whom was it taken from the Amorites? When did the Moabites regain this city?
7. Where was Dibon? With what circumstance is this

town connected in Scripture history?

8. Where was Aroer? By whom was this city at different times possessed?

9. What important city was built about the time of Christ at Banias? What is Banias? Why was this town called Cæsarea Philippi? What Roman general stopped here on one occasion? What did he compel the Jews to do? What kind of place is Banias now?

Note. In Lesson II., page 10, the sea of Galilee is said to be 84 feet below the Mediterranean. This statement, which is taken from Kerro's Cyclopædia of Biblical Literature, Article Palestine, I have since found to be incorrect, though it is there given as that made by the British engineers in 1841. The level as given by Lieut. Symonds, in that year, is not 84 feet but 328.98 feet below the Mediterranean. Although this statement may be taken as conclusive in this matter, it may not be amiss to observe that very competent authorities differ widely in estimating the depression of this lake. I give the following as being near at hand :-

#### Depression in feet below the Mediterranean.

Kitto's Land of Promise, page 193	328.9
Physical Map to same Work	652
Bell, on the authority of Russegger	625
Malte-Brun, on the authority of Schubert	500

#### THE FOLLOWING STATEMENT OF LEVELS MAY BE OF SERVICE:

Above the	Mediterranean.
Hasbeiya (Source of Jordan)	1800 feet.
Tel-el-Kadi	500
Lake Huleh	100
Sea of Galilee	328
Dead Sea	1337
Plain of Esdraelon	500
Western Table-land	2000
Eastern Table-land	2500
Plain of the Coast (average elevation)	500

From this we see that the whole country may be divided into four great districts, each having peculiarities of surface, climate, and vegetation. First, the mountainous district of Lebanon; second, eastern and western table-lands; third, valley of the Jordan; fourth, plain of the coast. Lebanon from its elevation will be the coldest, and the Jordan valley from its depression, and the concentration of the sun's rays by the enclosing mountains, the hottest district in Palestine.

# BRIEF SKETCH

OF THE

# HISTORY OF PALESTINE.

### LESSON I.\*

Having finished the geography of Palestine, I will now give you a short sketch of its history. The first occupants of this country were the descendants of Canaan, the fourth son of Ham. Hence it is sometimes called the land of Canaan, from its being possessed by the Canaanites. Canaan is, therefore, its first and most ancient name. At a very early period after the Deluge the posterity of Noah began to spread abroad; some went southward and founded kingdoms and nations, and some eastward and westward and did the same. The sons of Ham were amongst those who travelled eastward. They appear to have entered Palestine from Arabia, and different periods; so that when they were settled in the country they would not be one people, all governed by the same laws, and all having the same common interests, but many distinct peoples and nations, differing in their laws, and having, occasionally, conflicting interests. Each party as it entered the country would choose out a portion for itself, and there would begin to build its houses, feed its flocks, and carry on a little trade. Each

<sup>\*</sup> In these Lessons I have left the Teacher to make his own Notes; after so many examples he surely cannot be at a loss in this respect.

party, too, would, in most cases, take the name of its leader, or of some person of distinction belonging to it. Hence we have the Sidonians from Sidon, the eldest son of Canaan; the Jebusites from Jebus; the Midianites from Midian, and many others. The Sidonians seem to have entered the country at a very early period, taking up their quarters on the north-western coast, where they built the city of Sidon. The following table will give you a general idea of the ancient divisions of Palestine under the Canaanites.

### NORTH.

West of the Jordan.

Hivites.\*

Canaanites. (tribe of)

East of the Jordan.

Hivites.

Maachathites.

Girgashites. Rephaim.

CENTRE.

Perizzites.

Jebusites.

Perizzites.
Zuzims.
Ammonites.

South.

Amorites.
Philistines.
Hittites.
Amalekites.

Amorites. Moabites. Midianites.

After being in possession for about seven or eight hundred years the Canaanites were conquered, and partly expelled by the Israelites under Joshua. The Israelites came from Egypt at the command of God and under the leadership of Moses. After a long and toilsome journey of forty years in the wilderness of Arabia, they entered Canaan on the south-eastern

<sup>\*</sup> All these tribes led more or less a wandering and predatory life, and hence we often read of one tribe as being in the place assigned to another. There were also branches from some of the large tribes to be found in various parts of the country; sometimes they retained the name of the parent tribe, and sometimes it was changed. The Hivites, Amorites, Amalekites, and other tribes, afford proof of this.

side. At this time they were enabled to bring into the field an army of 624,000 men. With this immense force they speedily subdued all the smaller states, put themselves in possession of the country, and divided it among the twelve tribes. We may date the subjection of the Canaanites at about 1450 B.C. From this time till the captivity of Israel, 721 B.C., Jewish history is one continued story of disobedience and repentance. Many times, for their shameful idolatries and forgetfulness of God, were they given into the hands of their enemies, and made to feel the bitter consequences of rebellion against their Maker. As many times, on their repenting, did infinite love pardon their iniquities, and raise up deliverers for them. The distinction of tribes seems to have been unfavourable to their peace and happiness. They quarrelled among themselves. Little jealousies and dislikes arose, which not all the skill of all the prophets could subdue. Sometimes they refused to help one another in their necessities. Those in the north would not assist those in the south to drive out the Philistines and Ammonites, who were constantly making war upon them. Ephraim vexed Judah, and Judah vexed Ephraim; and thus, through jealousy, selfishness, and idolatry, did the Israelites keep their country in a state of cruel distraction, and made their lives unhappy.

At length, after living in this state for about 350 years, in the time of Samuel, they demanded a change in the form of government. This was in the year 1095 B.C. The nations surrounding them were all governed by kings, and it is very likely that they saw the advantages of this kind of government at that period, and to themselves in particular. Under a king the tribes could no longer exercise independent authority: under a king they could all be brought together to defend their common interests: under a king the government would be

the same for all the tribes. It is not a little interesting to notice that Moses seems to have foreseen what the Israelites would do in this respect. In the 17th chapter of Deuteronomy he lays down rules by which they were to be governed in the choice of a king. He was not to be a stranger, but one of their own countrymen; he was not to multiply to himself horses, and silver, and gold, lest he should become proud, and lifted up above his brethren. The reason of their choosing a king may be further gathered from the kind of king they chose. Their first monarch was Saul, the son of Kish, of the tribe of Benjamin. Saul, we read, was a choice young man; from his shoulders and upward he was higher than any of the people. From this we gather that Saul was a young, courageous, tall, able-bodied man, and one well-qualified to lead Israel against her enemies. We also read in the same chapter (1 Samuel ix.) that God appointed Saul to be captain over Israel, that he might save the people out of the hand of the Philistines. This, then, was the chief reason why they wanted a king, that he might judge them, and go out before them and fight their battles. (1 Sam. viii. 20.) Saul, as I dare say you have all read, miserably perished in battle against the Philistines. For some time the monarchy seemed to answer very well, and under the government of David and Solomon the Hebrews became a mighty nation. This is the most glorious period of their history. Never before had they risen to such a height of power and grandeur. The conquests of David had considerably enlarged the boundaries of the nation. Northward it embraced part of Syria, southward it extended as far as Egypt, and eastward to the banks of the Euphrates. The fame of Solomon extended far beyond the limits of his empire. He protected industry, and cultivated the civilising influences of commerce. In his time the turbulent nation of the

Jews settled down into comparative quiet, and every man dwelt under his own vine and his own fig-tree, from Dan to Beersheba, all the days of Solomon.

The nation being now at peace within and without had time to turn its attention to the peaceful arts of trade and commerce. Solomon himself was the greatest of all merchant princes. With the aid of Hiram, king of Tyre, he established a lucrative commerce on the Red Sea, where he possessed two ports, Elath, and Ezion-Geber. To these two ports flowed the wealth of Africa, Arabia, India, and Persia, and from thence, by means of camels, was transported to Jerusalem, which, in Solomon's time, became a great centre of commercial enterprise. Many great buildings were built in his time, but the most famous was the Temple of Jerusalem.

REVOLT OF THE TEN TRIBES. Now comes a reverse of the picture. With the death of Solomon ended the glory, and undivided monarchy, of the Jews. The three kings, Saul, David, and Solomon, had each a reign of about forty years. short period the nation had risen from comparative insignificance to being the greatest empire in Western Asia. It rose like an arrow; it fell like a thunderbolt. At the death of Solomon the kingdom descended to his only son Rehoboam. But before this time considerable dissatisfaction prevailed at the heavy taxes imposed upon the nation to support the splendour of Solomon's Court. The people, desiring to get rid of some portion of these oppressive taxes, petitioned Rehoboam for that purpose. The foolish king, refusing the advice of his aged counsellors, answered them most haughtily, and dismissed them with the threat that he would add to, and not diminish, the heavy burdens under which they groaned. "My father," said the offended monarch, "made your yoke heavy, but I will add to your yoke." This was the signal for revolt. Ten of the twelve tribes renounced their allegiance from that

moment. "To your tents, O Israel," was the cry of the indignant people; it spread throughout the country, and in a short time, and in the heart of the empire, a second monarchy was established in the person of Jeroboam. This was called the kingdom of Israel, while that over which Rehoboam reigned was called the kingdom of Judah. Thus commenced that unhappy division of the Jewish monarchy, out of which sprang a long list of calamities which finally ended in the total destruction of the nation. This division of the kingdom dates from Solomon's death,

which was in the year 975 B.C.

CAPTIVITY OF ISRAEL, B.C., 721. We come now to another very important event in the history of the Jews, the captivity of Israel. The Israelitish monarchy lasted 254 years. During that period it met with many sad reverses of fortune, and it was only towards the latter end of the 254 years that it experienced a momentary burst of success under Jehoash and Jeroboam. Let us now leave Palestine for a moment to look at other countries. At this time mighty empires were established in the east and the south. Assyria and Babylon on the Tigris and Euphrates, and Egypt on the Nile, were now revelling in the greatness of their strength, and contending for universal dominion. The fate of Palestine was in the hands of any of these nations. It was useless to think of contending against the powerful armies they could bring into the field; and often was the comparatively small country of the Jews threatened with entire destruction by the inroads of the Assyrians. The tribes east of the Jordan, being nearest the invaders, were the first to suffer, and the first to be taken captive. Tiglath-Pileser, the king of Assyria, several times invaded eastern Palestine and succeeded in taking away almost all Reuben, Gad, and the half-tribe of Manasseh. About twenty years afterwards, his successor, Shalmanezer, entered western Palestine and conquered Samaria, compelling the people to pay tribute. Hoshea, who was king of Israel at that period, sent his tribute-money regularly for some time, but having effected an alliance with So, king of Egypt, and thinking by his assistance to throw off the Assyrian yoke, he refused any longer to pay the tribute. Shalmanezer, highly enraged at this, collected his army, and having overrun Palestine, and amassed considerable riches, laid siege to Samaria. After a struggle of three years duration the town surrendered, when it was levelled with the ground. Hoshea, king of Israel, was put in chains, and cast into prison for the remainder of his life. The rest of the people were carried away as captives, and dispersed throughout the cities of Assyria and Media. Thus ended, after a short and troubled existence of 254 years, the illegitimate monarchy of Israel. Central Palestine was now deserted, but only for a short period. Shalmanezer sent several colonies of his own subjects to people the desolated land. In a little time a busy population, consisting of people of various nations and provinces, was again seen in the country. What a melancholy sight must this have been for the few Israelites who, escaping the general captivity, were now permitted to wander up and down their native land! Far away in the east their brethren were in exile, and their king in chains, dying in a dungeon. This period deserves notice as being that in which the Samaritans originated. The colonies sent by Shalmanezer to people Samaria were, as I told you just now, from various nations and provinces; and their religion, which was that of idolatry, was as various. Some bowed down to one idol, and some to another, and others to a third, and mingling with all this was the worship of the true God. In the time of Esarhaddon a priest was sent to teach this mixed population how to worship the God of the Hebre

This led to a strange mixture of idolatry and true religion. The people learnt something of the worship of the Hebrews, but joined to it the worship of idols. Some time afterwards, when the Jews at Jerusalem were building their temple, the Samaritans wished to join them in the work. This the Jews would by no means allow, and hence originated that deadly enmity, which we read of in Scripture, between the Jews and the Samaritans. The Samaritans, believing that God ought to be worshipped in a temple, and knowing that the Jews would have nothing to do with them, built a temple on Mount Gerizim, near Shechem, their capital city. This filled up the measure of hate which the Jews bore the Samaritans. From that time forward they had no dealings with one another. The Samaritan hated the Jew, and the Jew hated the Samaritan. The latter looked upon the former as a cruel and unrelenting bigot, and the former looked upon the latter as a rebel, and an outlaw, as one who set at nought the five books of Moses, which ordains that there shall be but one temple. Remember, then, that the Samaritans are not the true descendants of the Jews, but were, originally, a mixed people of various nations and provinces, sent by the kings of Assyria to people Central Palestine; that this mixed population, owing to the teaching of the Jewish priests, and the real Jews among them, assimilated in time to the Jews themselves, and took the name of Samaritans from Samaria, their capital city.

CAPTIVITY OF JUDAH, B.C. 588. Let us now see the fate of the Judean monarchy. When the ten tribes which formed the kingdom of Israel were carried into captivity, there remained only the tribes of Judah and Benjamin. These two tribes, with the Levites who were expelled from Israel, constituted the kingdom of Judah. It soon became evident that this petty state would be destroyed by one or the other of its more powerful neighbours. Before

the captivity of Israel it had purchased a temporary and disgraceful freedom by the sacrifice of nearly all the gold and silver in the temple. A nation thus reduced is already enslaved. As soon as Shalmanezer died, his successor, Sennacherib, declared war against the little kingdom of Judah. The cause of this war was, as in the case of Israel, a refusal to pay tribute. Again were the sacred precincts of the temple invaded, and its gold and silver plate taken away to purchase the worthless favour of the Assyrian king. Notwithstanding this, Sennacherib, regardless of his oaths and his treaties, pushed on the war With an overwhelming force with vigour. entered Palestine, and succeeded in taking all the fortified cities of Judah, Jerusalem alone excepted. He then laid siege to that city, which was threatened with entire destruction. Jerusalem beheld with terror the glittering spears of the countless host of Assyrians which surrounded it. Its fate seemed inevitable. No power but that of God could save it from total and immediate ruin. In this distressing hour, when human help was unavailing, Hezekiah, king of Judah, appealed to the Almighty to save his countrymen from the hands of their enemies. prayer was heard; and in one night the destroying angel passed throughout the camp of the Assyrians, and slew 185,000 men. Covered with shame and disgrace Sennacherib returned to Nineveh, where he was shortly afterwards killed by his own sons. The destruction of the Assyrians is most powerfully described in the following verses:-

"The Assyrian came down like the wolf on the fold, And his cohorts were gleaming in purple and gold; And the sheen of their spears was like stars on the sea, When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green, That host with their banners at sunset were seen: Like the leaves of the forest when Autumn hath blown, That host on the morrow lay wither'd and strown. For the Angel of Death spread his wings on the blast, And breathed in the face of the foe as he pass'd; And the eyes of the sleepers wax'd deadly and chill, And their hearts but once heav'd, and for ever grew still!

And there lay the steed with his nostril all wide, But through it there roll'd not the breath of his pride: And the foam of his gasping lay white on the turf, And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale, With the dew on his brow and the rust on his mail; And the tents were all silent, the banners alone, The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"—Bynow.

The kingdom of Judah, however, was not permitted to remain long in peace. It suffered from within and without. Within, a struggle was carried on betwixt the priestly power and the Crown, which convulsed the whole kingdom, and gave rise to many scenes of bloodshed and death. Without, the country suffered from the repeated invasions of Assyrians and Egyptians. Palestine was unfortunately situated. It lay between the two great rival powers of Assyria and Egypt, who were, in consequence, always contending for it. Assyria wanted it to strengthen herself against Egypt; Egypt wanted it to strengthen herself against Assyria. Betwixt the two the country was torn to pieces. In the reign of Josiah, Pharaoh-Necho, king of Egypt, in passing through Palestine to engage the Babylonians, was opposed by Judah in the valley of Megiddo The result of this battle was the discomfiture of the Judeans and the death of Josiah. From this time till the reign of Nebuchadnezzar, king of Babylon, Judah was subject to the Egyptians. This king, Nebuchadnezzar, laid siege to Jerusalem, took it, carried away much of the gold and silver belonging to the temple, and made the country tributary to the Babylonians. At this time, too,

a great many Jews were taken away to Babylon as captives, and among the rest was Daniel, who was now only twelve years old. This was the commencement of Judah's captivity. Palestine was now in the hands of the Babylonians, who held it as in the grasp of a giant. Zedekiah, the last king of Judah, having effected an alliance with Pharaoh, king of Egypt, thought, with his assistance, to throw off the Babylonish yoke; for this purpose he broke his oath of fidelity with the king of Babylon, and made a last but abortive effort to secure the independence of his crown. Nebuchadnezzar came down and once more laid siege to the city, which, after a struggle of about twelve months, was taken by storm. No sooner had the Babylonians entered the walls than a fearful slaughter ensued. The sons of Zedekiah, by Nebuchadnezzar's orders, were slain before their own father. Zedekiah himself was bound in chains, had his eyes put out, and was then carried to Babylon and thrust into prison for the rest of his life. To the slaughter of the inhabitants succeeded the destruction of the city. The temple was burnt, and the king's house, and the houses of all the noblemen, were destroyed by fire. The walls, too, were pulled down, and all the people, save a few poor husbandmen, were carried away captive to Babylon. Thus ended the kingdom of Judah after a stormy existence of about 400 years. The kingdom of Judah, like that of Israel, commenced in the year 975 B.c. and terminated about the year 588 B.c., having existed 387 years. Thus have we seen Palestine, in the space of about 1500 years, in the hands of five different nations: first, the Canaanites; second, the Israelites; third, the Assyrians; fourth, the Egyptians; fifth, the Babylonians.

#### LESSON II.

EFFECTS OF THE CAPTIVITY. In the last lesson we left off with the captivity of Judah, leaving Palestine in the hands of the Babylonians. Before proceeding any further with the general course of the history, I wish to tell you what were some of the effects produced by the captivities of the Jews. First, It almost totally destroyed the distinction of tribes.\* Far away, and in a strange land, the captive Jews forgot the petty distinction of tribes with all its enmities and jealousies, which, in their own country, had produced such bitter fruits, and had contributed so much to their present ruin and degradation. It was no time, when wandering like outcasts on the banks of the Euphrates or the Tigris, to recall their ancient rivalries and contentions; they were too glad to meet with each other, and in their common exile remember only their common descent. Independent of this there were other things which led to the union of The peculiar laws of Moses, which hindered the distribution of land, and confined it to certain tribes, the original possessors, prevented the mixture of tribes by marriage. In the land of their captivity these laws had no force whatever, which of necessity led to the intermarriages of the tribes, and, finally, to an effectual union of the whole. That which they failed to accomplish in the pride of their power, their common misfortune achieved for them. After a time Ephraim no longer vexed Judah, nor Judah Ephraim, and from about the time of the return from captivity the people went by the now well-known name of Jews.

Second, It developed a spirit of traffic. In their own country the Jews were much attached to agricultural pursuits, and, by their persevering industry, Palestine became one of the most fruitful

<sup>\*</sup> I surely need not remind the teacher, after so many examples, that he should use the black board here.

countries in the world. Even now, it is said, traces remain in the terraces on the hills of the ancient cultivation. In their captivity, however, possessing no land of their own, and having no fixed position, the love of agriculture necessarily declined, and in its stead a spirit of commercial enterprise, and of remarkable activity in retail traffic, banking, and other similar pursuits was developed. cherished by their constant communication with each other. The Jews, in their captivity, were not confined to one particular spot, as in Egypt, but were suffered to mingle with the people, and in time they became very widely scattered. Throughout Babylonia, Media, and Assyria in the east, and Egypt and Arabia in the south, great numbers were found whose sole occupations were such as I have mentioned. In the intercourse which was carried on by the Jews in all these countries, their different products would necessarily be mentioned, frequent opportunities of profitable exchange would Thus was fostered and developed that remarkable activity in the retail branches of commercewhich has ever since been characteristic of the Jews.

Third, It diminished the tendency to idolatry. The Jews, in their captivity, could not help but notice the many and remarkable prophecies fulfilled in their own nation. Judgment upon judgment in quick succession had fallen upon them for their rejection of the true God. Nor were they left in ignorance as to their cause. Priests and prophets pronounced the just punishments of Heaven which their own eyes saw inflicted. They were suffering from the wrath of an offended God. Their restoration to their own country, after an apparently hopeless captivity of seventy years, was effected in obedience to the voice of prophecy. All this seems to have impressed them with a greater love for their sacred books and their ancient religious institution Accordingly, after the captivity, we find them my

less disposed to idolatry, and exhibiting great reverence for the Mosaic ritual. It cannot be doubted, too, that, during the period of captivity, the laws of Moses had a beneficial effect in preserving them from the idolatrous worship of the nations surrounding them, and cherishing in their

minds the doctrine of the unity of God.

Fourth, It led to the introduction of the Sanhedrim and of Synagogue worship. The Sanhedrim was the great national council of the Jews. The precise period of its origin is not known, but it could not be till some time after the captivity. It appears probable that, very early after the restoration, councils of the most influential Jews were summoned to consider the state of the nation, and to adopt such general principles of government as were at once favourable to their much altered circumstances, and in accordance with the laws of Moses. In this way, most likely, the Sanhedrim, or great council, originated. In close connexion with the Sanhedrim were the Synagogues, which, undoubtedly, had their origin shortly after the restoration. A Synagogue is a Jewish place of worship, containing a pulpit in the centre from which the law is read and expounded. To understand how it was that the Jews now required these Synagogues, you must bear in mind, what I have told you before, that, after the restoration, the Jews paid great attention to the laws of Moses, and as these laws extended to all the various actions of life, it became necessary to hear them read and expounded. This gave rise to that class of men of whom you read in the New Testament, the Scribes. These Scribes were lawyers; men who explained the laws of Moses to the people in the Synagogues. In time the Scribes became the chief authorities of the Jews, and the priests lost all their power as leaders of the people. Such were some of the effects of the captivity.

PALESTINE UNDER THE PERSIANS. Now we must go back a little, and think of the Jews as wandering in the east and in the south, in Babylonia, Media, Egypt, Arabia, and other countries. Their return to their native land seems hopeless, and by the waters of Babylon they sit down and weep, and hang their harps upon the willows. Their thoughts are towards Jerusalem, the city of God, and the language of their grief is, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth." But their redemption is at At this time a mighty power was established in Persia, and Cyrus, king of Persia, was coming down upon Babylon with an overwhelming force. Babylon is taken, and almost the first thing which Cyrus does is to grant the captive Jews permission to return to their own country. This took place in the year 536 B.C.. What a glad announcement this must have been for the Jews! They were no longer to be strangers in a strange land, but to return to their own country and worship in their own temple. About fifty thousand assembled together, and, under the guidance of Zerubbabel, set out for But the beautiful temple of Solomon was destroyed, and the Jews were anxious to build another.

In the second year of their restoration the foundation of a new temple was laid with much rejoicing among the people. "All the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests, and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was

heard afar off." (Ezra iii. 11-13.) The old men wept, for they remembered the magnificence of the first temple, and compared it with the poverty of the second. The young men shouted for joy, for they were about to see a temple for the first time. After a time, though not without considerable opposition from the Samaritans, the second temple was finished. The Jews were now governed by the Persians, who sent, successively, Ezra and Nehemiah to watch over the interests of their countrymen and complete the restoration. It was during this period that the interesting events took place recorded in the book of Esther. This period, too, deserves particular notice from the circumstance that with Nehemiah and his contemporaries, Haggai, Zechariah, and Malachi, Old Testament history concludes.

PALESTINE UNDER ALEXANDER'S Hitherto we have seen Palestine possessed by the nations of the east, we shall now see it in the hands of the nations of the west. Under the Persian rule. for nearly 200 years, Palestine enjoyed an almost uninterrupted peace. Towards the latter end of that period the Grecians, under Alexander the Great, had made themselves almost omnipotent. mightiest of conquerors, Persia, the conqueror of Babylon, was itself conquered, and, consequently, Palestine came under the dominion of the Greeks. At the death of Alexander his enormous empire was divided among his generals. This was the commencement of a long list of fearful calamities. Palestine being between Syria on the north and Egypt on the south was contended for by both, and may be likened to a little child in the grasp of two giants, each struggling for its possession. whole frame-work of Jewish society was wrenched and torn, and limb after limb dismembered by the violent convulsions to which it was then subiected. On one occasion Ptolemy Lagus, king of Egypt, entered Judea, attacked Jerusalem on the

Sabbath-day, and carried off 100,000 of the inhabitants as captives. It was about this time that Ptolemy Philadephus, king of Egypt, ordered a translation of the Hebrew Scriptures into Greek to be made. This translation is called the Septuagint, from a very doubtful story about the number of men

employed in the work.

The reign of Antiochus Epiphanes, king of Syria, is notorious in history as being that in which the unfortunate Jews endured the most shocking outrages and cruelties. The Jews at this period seem to have been an unresisting people, and to have been cut down by the swords of their enemies as a reaper cuts down the corn. It was the earnest desire of Antiochus to abolish the religious worship of the Jews, and to introduce the heathenism of the Greeks. By forcibly putting his own creatures into the office of high priest, and by bribery and intimidation, to some extent he succeeded. Hearing that there was a revolt in Judea he entered it with a large army, besieged and took Jerusalem, butchered 40,000 of the inhabitants, and reduced as many more to a state of slavery. At this time everything was done that could be done to stir up the anger and rouse the indignation of the Jews. The temple was robbed of all its valuables, and a sow, the abomination of the Jews, was offered as a sacrifice upon the altar of burnt offerings. Not satisfied with this the barbarous wretch issued an order for the total extermination of The better to carry this horrid purpose into execution, one of his generals waited till the Sabbath-day when all the people were collected for public worship, he then entered Jerusalem, slaughtered the inhabitants without mercy, and carried away many into captivity. barbarities perpetrated at this time are too shocking to be related. But the Jews were now about to make a gallant defence for their country. Antiochus ordered that all his subjects-among whom were

the Jews-should worship the gods of the king. In order that the Jews might know how to do this, a Grecian, well-acquainted with the heathen worship. was sent to Jerusalem to teach them. This man. dedicated the temple to Jupiter, whose statue he set up on the altar of Jehovah. Throughout the whole country idols were erected, and the people compelled, under the most excruciating tortures, to offer sacrifices to them. When the officers of the king came to Modin, a city in Judea, to make the people sacrifice, they commanded an old priest, whose name was Matthias, to come first and obey the king's Matthias answered, with a loud commandment. voice, "Though all the nations of the earth should obey king Antiochus, and all Israel abandon the laws of their forefathers, yet will I, and my children. and my brothers, adhere for ever to the laws of God." Immediately afterwards, on seeing an apostate Jew walk up to the altar, fired with honest indignation, the old man rushed upon the cowardly hypocrite and slew him. This was the commencement of the most heroic opposition to superior force of which the Jews can boast. Matthias had five sons, men of the most dauntless courage, and fit to support the falling greatness of their country. They all fled to the mountains, where they were joined by a daring band of their oppressed countrymen. Maccabeus, the third son of Matthias, was chosen as their leader. Everywhere Judas was successful. The hosts of Antiochus under his best generals wert repeatedly defeated, and in less than three years. Jerusalem was once more in the hands of the Jews, and the temple-service restored. For twenty-six years the five brave sons of Matthias stood out victoriously against five successive kings of Syria. and ultimately secured the independence of their country.

PALESTINE UNDER THE ROMANS UP TO CONSTANTINE E GREAT. All the sons of Matthias died a violent

death. Some perished on the battle-field fighting for the freedom and independence of their country; others, by the dagger of the assassin. The kingdom, however, devolved upon their descendants, and, altogether, the posterity of Matthias reigned for about 126 years. At this time the Jews were divided into many distinct parties who quarrelled most violently with each other; nor were their kings less quarrelsome and factious. Two brothers, Hyrcanus and Aristobulus, the descendants of Matthias, being about to contend for the throne of Judea, Pompey, the Roman general, was called in to settle the dispute. This he did by subduing the country, making Hyrcanus governor under the Romans, and taking Aristobulus as a prisoner to Thus fell Palestine into the hands of the Romans, B.C. 63. Some time after this Herod the Great was made king of Judea by the Romans, when the dynasty of the Asmoneans perished. Herod was a man of great genius and execrable vices, with a barbaric cruelty of disposition which faltered not at the most horrid and unnatural crimes. Alternately led by policy, lust, revenge, and selfishness, his government of the country presents us with a strange picture of himself. It is written in characters of blood—the blood of his own relatives. One of his first acts was to put to death the whole Jewish Sanhedrim with only one exception. Afterwards, by his own orders, his beautiful wife Marianne, and his two sons, were murdered. seems never to have recovered the death of his wife. Stung by agony and remorse he sought in scenes of riot and dissipation to forget that she had ever lived. But all in vain. The lovely form of the unfortunate Marianne haunted his imagination, till at last his powerful intellect gave way, and he sunk into a state of insanity. The walls of his palace resounded with the name of Marianne, shrieked out by the halfconscious maniac. A partial insanity clung to him т 2

all the rest of his life; he died at last of a most loathsome disease, the just punishment of his enormous crimes. The works which Herod achieved, during his reign of thirty-four years, bear witness to the extraordinary capacity and energy of his mind. He built many strong fortresses in various parts of Palestine for the better security of the country. The splendid city and harbour of Cæsarea owe their existence to him. To gain the favour of the Jews he rebuilt the temple, which, by his great exertions, was restored to almost its original splendour. city of Samaria was rebuilt by him, and, added to this, he built himself a magnificent palace at Jerusalem. It was in the thirty-third year of Herod that our Saviour was born in Bethlehem. that Herod of whom we read in the second chapter of the Gospel of St. Matthew as being much alarmed at the birth of Christ, and ordering the little children of Bethlehem to be slain.

The Jews were far from being happy under the Romans. This was in part owing to themselves, but much of their unhappiness was occasioned by the cruel extortions of the publicans, the collectors of tribute. The constant presence of the Roman soldiers was most galling to the Jews; it painfully and constantly reminded them of their subjection, and led to repeated insurrections. Added to this a wide-spread fanaticism prevailed at this time, which led to the wildest excesses, and which, being repressed without mercy, caused a bitter enmity betwixt the Jews and Romans. At the death of Herod Palestine was divided amongst his three sons, Archelaus, Antipas, and Philip. Archelaus was soon banished to France for misgovernment, when Judea became a Roman province ruled by a Roman governor. One of the earliest of these was Pontius Pilate, by whose authority the Saviour was put to death. He was appointed by Tiberius, A.D. 27. At this time the fanaticism of the Jews broke out into

the most violent insurrections. Faction, discontent, superstition, prevailed everywhere. Nothing could exceed the fierceness and atrocity of these outbreaks, except, perhaps, the indiscriminate slaughter by which they were crushed. Fully possessed with the idea that a temporal Messiah was about to come who would restore the fallen greatness of Israel, the Jews listened with an attentive ear to the tale of every impostor, and following him to the battlefield, were cut to pieces by the armed legionaries of Rome. At length the Jews openly renounced the government of the Romans, and under Eleazar, the son of Ananias, the high priest, succeeded in taking possession of Jerusalem, where, after granting a safe passage, they treacherously murdered the whole band, their leader only excepted. Almost immediately Vespasian was appointed by Nero to squell the insurrection. With an army of 60,000 men he entered the country, which, for the space of two years, he continued to lay waste and desolate. Nero dying at this time Vespasian returned to Rome, and left his son Titus to carry on the war. In the month of April, in the year 70, Titus advanced upon Jerusalem with the determination to lay it level with the ground. Nothing could exceed the misery and wretchedness of the city at this time. Instead of uniting to repel their common enemy, they were split up into factions, which fought with the fury of wild beasts against each other. Jew fought against Jew with the deadliest hate. Night and day the unnatural war was carried on till the temple became as one vast slaughter-house deluged with the blood of its victims. After much hard fighting, in which the desperation more than the discipline of the Jews obtained them frequent successes, Titus determined upon building a wall round the city, and subduing it by starvation. Now were the words of Scripture fulfilled, and the Jews saw their enemies "casting a trench round about them, and

compassing them round and keeping them in on every side." The scenes which followed the building of this wall are too shocking to relate. Famine made havor among the people and filled the houses, the lanes, and the streets, with its lean and famished victims. Food! food! was the cry of the starving Jews, who stopt not at the commission of the most horrible crimes to secure it. Day after day, and week after week, famine, and pestilence, and death, were at work in the city. The dead bodies were left unburied, and the Jewish soldiers marched to the battle-field over the mangled corpses of their brethren. Then was the prophecy of our Saviour accomplished, "Behold the days are coming in which they thall say, blessed are the barren, and the womb that never bare, and the paps that never gave suck. For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." At last, after a long siege in which the Jews lost upwards of a million of souls, the city was taken, its walls were levelled with the ground, and the temple reduced to a heap of ruins. Again were the words of our Saviour fulfilled, "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." From this time the Jews no longer exist as a nation. Scattered abroad among all nations, and in all parts of the earth, they have become a by-word and a reproach, which they remain to this day. Again was prophecy fulfilled: "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste .... And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them..... And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you." (Lev. xxvi. See

also Deut. iv. 27; xxviii.) At this present time there are not more than 6,000,000 Jews in the world.

After the destruction of Jerusalem a Roman garrison was stationed in the ruins, upon which, in the time of Hadrian, about 50 years afterwards, a city was built called Ælia Capitolina. Here a colony was established for the avowed purpose of keeping out the Jews, who at this time had settled in considerable numbers in Galilee, on the banks of the lake Gennesareth. Nothing, however, could subdue the fierce impatience of the Jews under the Roman yoke. They broke out into repeated insurrections whenever any impostor claimed to be the Messiah. From 129 to 134 Palestine was again the scene of numerous and bloody battles betwixt the Jews and the Romans. In the end the Romans were triumphant, and thousands upon thousands of Jews were slain and as many more banished or reduced to slavery. Fire, famine, and disease had aided the swords of the conquerors, till at last Judea became desolate and Palestine was almost entirely depopulated.

## LESSON III.

PALESTINE UNDER THE ROMANS. In our last lesson we left Palestine almost a wilderness, its cities ruined, and their inhabitants, the Jews, banished into all quarters of the then known world. It is not a little curious to notice here, that the Jews, in their dispersion, paid a much greater attention to the laws of Moses, and the traditions of their forefathers, than when in their own country. Nor does their subjection to the Romans appear to have diminished their energy and intelligence as a people. On the contrary, under the comparatively mild, though not uniformly tolerant, rule of the Romans, schools of great importance were founded in Babylon and Tiberias, the peaceful arts of commerce w

sedulously cultivated, and many rose to considerable wealth and eminence as merchants. The haughty. pride of the Romans permitted the Jews to retain their own worship, and hence, in all parts of the empire, synagogues were erected, and the rites and ceremonies of the Mosaic ritual solemnized in the most open and public manner. No change of any great moment occurred in Palestine from its entire subjugation by Hadrian, with which we closed the last lesson, till the time of Constantine the Great, a period of about 180 years. At this time Christianity had penetrated Rome, and Constantine, bowing beneath its influence, became the first Christian emperor. In his reign some remarkable changes were made in Palestine, The Empress Helena, mother of Constantine, covered the whole surface of the country with memorials of the Saviour's life and death. In Judea, in Samaria, in Galilee, in every place noted for any of the sayings or doings of Christ, chapels, altars, houses of prayer, and other buildings, were erected in great numbers. A splendid temple was built over the tomb of our Saviour, and at Bethlehem and on the Mount of Olives other edifices commemorated his birth and ascension. A new faith had now taken possession of the land, which was speedily filled with the monuments of its own history.

At this time crowds upon crowds of people from all quarters of the world made their way to Palestine. Jerusalem was filled with the devoted pilgrims, who had travelled on foot from far distant countries, to see with their own eyes the spots marked out as the scenes of our Saviour's sufferings and death. A miserable superstition already prevailed in the Christian church at Jerusalem, and the clergy exhibited to the credulous and wondering multitudes the nails which had pierced the hands and feet, and the lance which had penetrated the side of the Saviour. The crown of thorns, and, above ally

the wood of the true cross, were added to the long list of deceptions practised upon the people. Pretended miracles, too, were wrought, by the aid of which the priests filled their pockets, and robbed the almost starving pilgrims of their money. You must not imagine that any or all of these things inclined the people to a more righteous and holy life. Very far from it. It was all superstition and fraud, and their fruit was vice.

About twenty-four years after the death of Constantine the Great, Julian became Emperor This Julian was a heathen who hated the Christians, and endeavoured to overthrow their religion. To effect this he courted the favour of the Jews, promised to put them once more in possession of Jerusalem, and restore the temple to its original splendour. Julian was especially anxious shout the rebuilding of the temple. He knew that the Christians believed that such an attempt would be the greatest impiety and blasphemy against God, and an open defiance of his Almighty power. This only urged him to the completion of his design, and he resolved forthwith to build a stately temple on Mount Moriah. The Jews, by the permission of Julian, hastened from all quarters to assist in the work. Contributions flowed in on every side. Jewish men and Jewish women united to accomplish the ene great desire of their souls—the building of the temple. The rich made silver pickaxes and silver spades, and the rubbish was carried in mantles of silk and purple. But the joy of the Jews was of short duration: a fiery irruption and a mighty whirlwind scattered the foundation, and compelled a suspension of the work. The death of Julian put an end to the hopes of the Jews, and at this day a Mahommedan mosque stands on the ruins of the ancient temple.

The successors of Julian, while they evinced every desire to favour the Jews in the various provinces of

their empire, endeavoured to depress and dishearten by vexatious laws and cruel exactions the Jews in Palestine. There appears to have been some necessity for this distinction. The Jews, though widely scattered, still looked to Palestine as their own country, given to them by the Almighty, and fondly expected that at this time he would send them the promised Messiah, who would restore the greatness and glory of their nation. This notion, from which they were never entirely free, but which they cherished in their own hearts, and instilled into the minds of their children with enthusiastic devotion, led them to follow every miserable impostor whose cunning, or whose vanity prompted him to assume the rank and title of Messiah. In the battle-field their illdisciplined masses, though backed by the desperation of fanaticism, were of no avail against the wellpractised and mailed legionaries of Rome. Everywhere they were cut to pieces, and each wild effort to throw off their yoke only tended to fix it the more firmly upon them, and render more evident the hopelessness of their cause. Their repeated insurrections, however, led to that distinction in their treatment which I have just mentioned. It was the policy of the Romans to keep the Jews out of Jerusalem, and they could not accomplish this better than by vexatious laws, and making their lives unhappy.

At the commencement of the seventh century Palestine was once again the scene of war. At this time the Roman empire was successfully invaded by the Persians under Chosroes II. Antioch, Cæsarea, and Damascus, fell beneath the sword of Chosroes. Afterwards Galilee, and the region beyond the Jordan submitted to him. The Jews, eager to satiate their revenge upon the Christians, and burning with a malicious zeal, flocked in thousands to the standard of the Persian king, who had now determined to attack Jerusalem. There were many Jews at this time in the city, and these were massacred without

remorse by the Christians. A deadly hatred filled the minds of the Jews outside the walls, and they were soon to enjoy a full measure of revenge. A savage assault was made upon the city which was soon taken, the houses were set on fire, and ninety thousand Christians butchered without mercy by the Jews. Such was their diabolical fury that they actually bought Christians for the purpose of murdering them. But the triumph of the Jews was of short duration. The Emperor Heraclius, roused by the audacity of the Persians, speedily collected his armies, and, after a few memorable campaigns, succeeded in defeating Chosroes, and regaining Palestine. He afterwards visited Jerusalem as a pilgrim, restored the magnificent churches of Helena and Constantine, which had been partially destroyed in the storming of the city, and forbade the Jews to approach within the distance of three miles.

PALESTINE UNDER THE SARACENS. At this time the germ of a mighty empire was springing up in the peninsula of Arabia. The followers of Mahommed. who were called Saracens, from saru, a desert, had begun to spread his religion with the aid of fire and sword. Animated by the fiercest enthusiasm, they issued in countless thousands from the sandy deserts of Arabia, carrying war and devastation in their The track of the Saracens was marked by desolated cities and subjugated provinces. "Like the locusts for multitude" they came down upon the dominions of Rome, and eastern Palestine soon fell beneath the yoke of the haughty Saracens. Fighting was the prime article of their creed, and nothing could withstand the fury of their fanaticism, or the desperation of their valour. Everywhere the Christians were slaughtered without hoping asking for mercy. The war-cry of the Saracens was "Fight, fight! Paradise, paradise!" Death in the battle-field was the certain road to immortal happiness. Transported with the delusion they rushed to the fight as to the entrance-gate of heaven. To repel these invaders the Emperor Heraclius summoned a numerous army. A long and bloody battle was fought on the banks of the Yarmuck, near the. sea of Tiberias, which terminated in the total rouse of the Greek army. Nothing now could prevent Palestine from falling into the hands of the Saracensa After a short stay in Damascus they determined. upon laying siege to Jerusalem. After a spirited defence of four months the city capitulated, when the caliph Omar entered it, ratified the articles of capitulation, and ordered a Mahommedan mosque to be built on the site of Solomon's temple, A.D. 637. Almost without a blow the remainder of Palestine came under the dominion of the conquerors, and Sidon, Tyre, Acre, Shechem, Gaza, and Ascalon, submitted to the Saracens. About six years afterthe capitulation of Jerusalem. Omar was assassinated in the city, when the empire of the Saracens was contested by two rival parties, the Ommiades and. the Abbassides.\* For two hundred years Palestine was once more a scene of war and devastation. occasioned by the quarrels of these powerful factions. With regard to the Jews, of whom we must not lose. sight in considering the history of Palestine, the irruption of the Saracens seems to have been favourable. The Saracens, like the Jews themselven: were the descendants of Abraham, and in their common hatred and opposition to the Christians they forgot the differences of their religions. In less. than a century the half-naked and half-civilized.

<sup>\*</sup> The successors of Mahommed were called Caliphs; uniting for themselves the regal and sacerdotal character they became the most powerful and absolute monarchs in the world. As Mahommed left no injunction with regard to a successor at his death, a bloody contest commenced for the possession of the throne. This gave rise to the rival Caliphates of the Ommiades and Abbassides. The Ommiades resided at Damascus, and were called Caliphs of Syria; the Abbassides dwelt at the magnificent city of Bagdad, on the Tigris, and were called Caliphs of Begdad.

rovers of the desert had made themselves masters of more countries than Rome, with all its boasted military prowess, had conquered in eight hundred years. Their wide-spread conquests connected kingdom with kingdom, and opened the channels of commercial intercourse. This was a golden opportunity for the Jews, who failed not to reap from it the greatest advantages. During the dominion of the caliphs many of them rose to considerable eminence in science, literature, and medicine. The commerce of the eastern and western world was almost exclusively in their hands. It must not be overlooked, however, that in Palestine they were a despised and oppressed race, seldom tolerated in the exercise of their religion, and never suffered to

acquire any degree of influence.

PALESTINE DURING THE CRUSADES. Palestine continued in the hands of the Saracens, with occasional interruptions by the Turks, till the time of Pilgrimages to the Holy City were numerous at this period, and as the Saracens, either from interest or contempt, permitted them, the Christians had little cause of complaint. But in 1063 the Turks, having gained possession of Jerusalem, insulted, robbed, and in some cases murdered, the pilgrims to the Holy Sepulchre. News of this wiolence and injury spread like wild-fire through the various countries of Europe; and as a pilgrimage to the Holy Land was deemed a sacred duty, a burning desire was created to rescue Palestine from the hands of the infidels, as the Turks and Saracens were called. At this time a strange enthusiast, called Peter the Hermit, began to preach to the people the necessity of taking possession of the Holy Land and driving out the infidels. In the streets, in the markets, in the churches, in the councils of the Pope, before the thrones of kings, everywhere was seen this Peter the Hermit calling upon the people to take up arms and rescue Palestine.

Thousands upon thousands thronged to listen to him, and in a very short time Peter made the people as enthusiastic as himself. High and low, rich and poor, young and old, men, women, and children, thought about nothing, talked about nothing, dreamt about nothing, but going to Palestine. Kings bartered their provinces, nobles sold their castles. and farmers sold their lands to find arms and pay the expenses of the journey. In the minds of men there seemed to be but one country in the world, and that country Palestine; but one city in the world, and that city Jerusalem. In the short space of about two years upwards of half a million people were on the road to the Holy Land, and at the head of these was Peter himself. The fate of this crusade, like that of all the others, was to lose much and gain little. Thousands perished on the road, some from starvation, others from disease, and others from the swords of their enemies. Before the first crusaders had laid siege to Jerusalem upwards of 300,000 souls had perished. The dead bodies lay in heaps upon the plains of the Danube and the deserts of Syria. The taking of Jerusalem was a horrible affair. After a siege of forty days the city was taken by storm, when a dreadful massacre ensued. Men, women, and children were butchered without Little infants were snatched from their mother's breasts, and savagely slaughtered. Neither age nor sex claimed distinction from the merciless barbarity of the crusaders. For three days this horrid butchery continued, and the streets of Jerusalem were sodden in the blood of seventy thousand Mahommedans. Afterwards, and while drenched in the blood of their enemies, they ascended Mount Calvary, barefooted and bareheaded, amid the loud anthems of the clergy, kissed the tomb of the Saviour, and wept with tears of joy over the monuments of their redemption. Such was the inconsistency of fanaticism. Seeing the necessity

of forming some regular government Godfrey of Bouillon was unanimously chosen to be king of Jerusalem. Here may be said to terminate the first crusade.

The second crusade began in 1188, and was even more unfortunate than the first. Wasted by famine, fatigue, and the sword, not a tenth part reached Palestine. This crusade is remarkable as giving rise to the various orders of knights, the

templars, hospitallers, and cavaliers.

The third crusade was rendered illustrious by the military prowess of Salah-Eddin, or Saladin, the sultan of the Saracens, and Richard I. of England. At the siege of Acre and the battle of Ascalon the most heroic feats of valour were performed. At both places the brave and accomplished Saladin was defeated. This crusade ended in a truce of three years between Richard and Saladin. Saladin, however, did not survive many months after. He died at Damascus in the year 1193. At his own request his winding-sheet was made into a standard and carried through every street in the city, while a man preceding it cried out in a loud voice, "This is all that remains of the mighty Saladin, the conqueror of the east."

There were six more crusades, and all of them similar to the first and second. For two hundred years, comprising the twelfth and thirteenth centuries, Europe did little else but empty itself of vast armies, and send them forth to fight and die in Palestine. Judea, especially, was the scene of conflict, and Jerusalem, the city of sieges, was alternately in the hands of the Christians and the Saracens. Prodigies of valour were performed on both sides; but nothing could enable the crusaders to withstand the burning heat of the climate, and the famines to which they were sometimes reduced. Added to this they were opposed to a wily, flying foe, who came and disappeared in a moment, and kept them in a state of

constant agitation and alarm. Of all the millions that flocked to Palestine, but a few thousands returned to tell of what they had seen. There, in that little country, in Galilee, Samaria, and Judea; in the plains of Esdraelon and Sharon, in the valley: of the Jordan, and by the shores of the Dead Sea, lay the scattered wrecks of nations and the best heart's blood of Europe.

#### LESSON IV.

PALESTINE UNDER THE MAMALUKES. For nearly 200 years Palestine was the scene of numerous and bloody battles betwixt the Christians and the Mahommedans. The various crusades sent out to: gain possession of the Holy Land signally failed in accomplishing their purpose. Nevertheless the Christians managed to maintain there an insecure footing. About the middle of the thirteenth century, as though they had not enough to do to fight their enemies, they began to fight amongst themselves. Nothing could exceed in angry violence the outbreaks of the various orders of knights. In order to settle their disputes they fought a battle in which: nearly all the templars were killed. About this time, however, they were compelled to unite in: order to resist the invasion of Bibars, the Mamaluke sovereign of Egypt. As I have not mentioned these: Mamalukes before, I must tell you who they were: They were originally slaves or captives from the western shores of the Caspian Sea, who formed; the body-guard of the Sultan Saladin. Saladin, being a usurper, distrusted the native troops, and surrounded himself with a guard of foreigners; these foreigners were the Mamalukes. The successors of Saladin increased the number and power of these Mamalukes; and in 1250 such was their strength; and influence that they dethroned and slew the; reigning sultan, Malek-al-Salek, elected one of their

own number in his place, and thus became the sole masters of Egypt. One of these Mamaluke sovereigns, Bibars by name, now invaded Palestine. He expressed his determination utterly to exterminate the Christians. After destroying the churches of Nazareth and Tabor, and taking possession of Azotus and Sephouri, he attacked Antioch, which speedily submitted to him. A horrible massacre followed the reduction of the city. Forty thousand Christians were put to the sword, and one hundred thousand taken into captivity. In a short time he was entire master of the sea-coast, Acre only excepted. To Acre, as to a city of refuge, the Christians flocked in great numbers. After two hundred years of hard fighting, and the loss of some millions of men, Acre was all that remained in the possession of the

Europeans.

About this time, A.D. 1270, the eighth and last crusade set sail for Palestine. One of the leaders was our own Prince Edward, son of Henry the Third. Instead of going to the Holy Land, however, they went to Egypt, where, after some successes, a fierce disease destroyed nearly the whole of the army. In 1271 Edward landed at Acre with the small force of 1000 men, and prevented Bibars from laving siege to it. After committing great cruelties which must ever tarnish his name, and gaining a truce of ten years, he set sail for England to take possession of the throne. The Christians were now faft to themselves in the city of Acre. Here the greatest disorder and violence prevailed. The inhabitants seemed to give themselves up to all kinds of wickedness. Robbery and murder were of almost daily occurrence. Within the walls of the city there were men from almost every nation in Europe, each little section having its own chief who exercised independent authority. Acre contained at this time no fewer than seventeen independent princes and governors. This, as may be

easily imagined, led to the greatest excesses. Murder committed in one district was sanctioned in the next. The multiplicity of conflicting authorities ended in there being no authority whatever. confusion, violence, and crime. To make matters worse a set of needy adventurers among inhabitants plundered some Mahommedan villages, and nineteen Syrian merchants were robbed of their property and afterwards hanged. This brought down upon the city the vengeance of the sultan Khalil, who swore by God and the Prophet to take full vengeance upon the Christians. With an army of 200,000 men he came from Egypt and laid siege to the city, A.D. 1291. Many of the inhabitants, seeing the utter ruin that threatened them, escaped by water from the horrors of the siege. well fortified. A double wall of immense thickness surrounded it, and within were 12,000 men animated to heroism, and resolved to conquer or die. The walls were repeatedly taken and lost. most heroic courage prevailed not against the overwhelming numbers of the sultan. After thirty-three days of almost incessant fighting, the walls were at last taken, when the Mamalukes poured into the city, and sixty thousand Christians were put to death or carried into hopeless captivity. From that moment the Crescent triumphed over the Cross. Thus ended all those dreams of glory and dominion which had led the nations of the West to pour their vast armies into Palestine, there to be slaughtered by the triple enemy famine, disease, and the sword.

PALESTINE UNDER THE TURKS. For about 200 years after the fall of Acre and the expulsion of the Christians, Palestine continued in the hands of the sovereigns of Egypt, with some little interruption from the Circassians and Tartars. As all intercourse with both Egypt and Palestine during this 200 years was exceedingly difficult and dangerous, we know but little of what occurred in the Holy Land for

that time. How strange it is that that country, which for two centuries resounded with the shocks of conflicting armies, and engaged the attention of all Europe, should so soon become a mystery! For anything that the majority of Europeans knew Palestine might have been sunk into the sea. Other cares and other anxieties pressed upon them and the Holy Land was forgotten. In 1516 the sultan of the Turks, Selim IX., subdued both Egypt and Palestine. Since that time the Turks have kept possession of the country. They divided it into various provinces, each of which was governed by a pasha, with an authority almost equal to that of the sultan himself. These pashas quarrelled with one another and many fierce and bloody insurrections took place among them, so that, for more than 200 years, Palestine was distracted with intestine broils and sanguinary revolutions.

In the year 1799 Bonaparte made his memorable invasion of Egypt, by which he intended to overthrow the dominion of the Turks, and establish a mighty empire in the east. While in Egypt he heard that in the pashalic of Acre preparations were making to follow and attack him. Instantly he resolved upon the subjugation of Palestine. an army of 10,000 men he marched across the desert which separates Egypt from Palestine. El-Arish and Gaza yielded without opposition; Joppa, after a stubborn resistance, was taken by storm, when the town was given up to be pillaged by the soldiers. Here followed a scene of wholesale and cold-blooded butchery which the world has rarely witnessed. In the midst of a hollow square of soldiers nearly 4000 Turks were led out to some sand hills near the town, where they were divided into groups and shot. Not a soul escaped. Those who were not shot were bayonetted. Some unfortunate wretches endeavoured to hide themselves under the dead bodies of their comrades, but they were dragge

out and put to death. As an apology for this horrid massacre, it is said that the murdered men had been dismissed at El-Arish, on their word of honour not again to take up arms against the French. History presents us with no satisfactory proof of this, and, whether or not, the deed must ever remain as one of the blackest and most diabolical in the annals of crime. From Joppa Bonaparte proceeded to Acre. This city was commanded by the brave but ferocious Djezzar Pasha, assisted by the gallant Sir Sydney Smith. On the 20th of March a breach was effected in the walls, and a furious assault took place. city seemed all but lost, when Diezzar, sword in hand, followed by Sir Sydney Smith and a body of sailors, rushed into the thickest of the fight, and by strength of arm and the most heroic courage, succeeded in driving back the assailants with a heavy loss. Day after day fresh assaults were made, all of which terminated in the discomfiture and slaughter of the French, whose dead bodies, mingled with the ruins, often served the purpose of a rampart against the besiegers. At length the French refused to march over the dead and putrid bodies of their companions. Bonaparte, vexed to desperation, ordered a last assault to be made, which ended in his defeat and the loss of some of his bravest After a siege of sixty-one days Bonaparte found himself defeated before the walls of Acre. and compelled to a hasty and precipitate retreat into Egypt. Nothing could exceed the misery of the French soldiers in their march across the desert. Weakened by fatigue, maddened by excessive thirst, and followed by the plague, they became cruel, selfish, and unfeeling. Many of them with amputated limbs and festering wounds were thrown out of the litters, and left to perish on the road-side. cries for help were unheard or unheeded. In vain the poor wretches held out their hands, and, with streaming eyes, pleaded for mercy. In vain their

feeble voices uttered the cry, "I have not the plague, I am but wounded." A cold and heartless selfishness had seized upon all, and they were left to a miserable and agonizing death.

MODERN INHABITANTS. Since the invasion by the French nothing of any moment has occurred in Palestine. The Turks soon resumed their power which they retain to this day. At first they were inclined to be very severe towards the Christians, but latterly they have been more tolerant and have permitted the exercise of Christian worship, for which privilege, however, the Christians are very heavily taxed. Under the oppressive and arbitrary government of the Turks, the country has dwindled down to insignificance. Its fairest portions are left barren and uncultivated, and that delightful country which the voice of inspiration tells us was once "a land of wheat, and barley, and vines, and figtrees, and pomegranates," under the iron rule of Turkish despotism, has become little better than a wilderness and a desert. The following table will give you the dates of the most important events in the history of Palestine, and will enable you to recall much of what has been said in the last four lessons :-

Canaanites expelled by Joshua B.C.	1448*
First King of Israel ,,	1095
Building of the First Temple ,,	1012
Kingdoms of Israel and Judah	975
Captivity of the ten tribes ,,	721
Captivity of Judah ,,	588
Cyrus conquers Babylon, when the Jews	
under Zerubbabel return from captivity	586
Building of the Second Temple	534
End of Old Testament canon "	420
Destruction of Persian empire and com-	
mencement of Macedo-Grecian rule ,,	880
Dynasty of the Maccabees ,,	166
Palestine a tributary of Rome ,	68

<sup>\*</sup> This table should be copied on the black board, and the more important dates firmly fixed in the memory.



Destruction of the Temple	A.D.	70
Commencement of Saracenic dominion	"	636
First Crusade	91	1096
Last Crusade	,,	1270
Palestine in the hands of the Mamalukes.		
Taking of Acre	22	1291
Taken by the Turks under Selim IX	••	1516

I wish now to give you some notion of the modern inhabitants of Palestine. If you look at the table attentively you will soon perceive that Palestine has been conquered and possessed by many different nations, and, consequently, you may expect to find the results of these conquests in a strange mixture of various nations in the inhabitants. The following list will comprise all the more important classes and races of men who now inhabit Palestine:

1. Turks.

4. Maronites.

2. Greek Christians. 3. Druses.

common all over the country.

Arabs.
 Jews.

1. Turks. First, of the Turks. These are the last conquerors of the country and are, consequently, the most numerous. All the towns of greatest importance are occupied by them. The Turks are all followers of Mahommed, and the Koran is their Bible. Under their rule Palestine must ever remain a poor and miserable country. Extortion prevails everywhere. The poor Arab is ground to the dust. All agriculture Hundreds of acres at this moment lie languishes. barren and uncultivated. None like to risk their labour and their money in such pursuits; for when the crops are ripe the tax-gatherer comes and seizes just as much as the pasha requires, taking sometimes nearly the whole of the produce. In consequence of this extortion many of the inhabitants of Palestine prefer to drag out a miserable existence in the towns. Hence poverty, idleness, dirt, want, and disease are

2. Greek Christians. The Greek Christians are numerous, and are to be found in all the large towns, where they possess one or more convents. At present

they enjoy an ample share of toleration, and by their activity in trade have increased in numbers and wealth.

3. Druses. Of the Druses I have spoken to you before. They reside chiefly in the mountainous district of Lebanon, and are a very peculiar sect, seeming to regard all kinds of religious worship with equal indifference. They are, however, a brave and hardy people, remarkable for their love of independence and unbounded generosity. Their number is estimated at 120,000, and though the greater portion resides at Libanus individuals are found scattered all over the country.

4. MARONITES. Of the Maronites I have also spoken before. They are in connexion with the Romish Church, though they have some peculiar rites and ceremonies of their own. Their patriarch dwells at Carobin, in Syria. According to all accounts they are a frugal, economical, and industrious people. They inhabit the mountains of Syria, though numbers

of them are found in Palestine.

5. ARABS. Now we come to the Arabs. Bedouin Arabs wander in considerable numbers over the plains of Palestine. They have no fixed place of abode, and live, as of old, by pillage and violence. Throughout the deserts the Arabs reign supreme, and life and property are maintained only by the sword. The dress of the Arabs is very simple, consisting of a long, blue, cotton shirt, which reaches down to the knees. Their legs and feet are sometimes naked, and sometimes covered either with buskins or sandals. "A small turban, or rather a dirty rag, is bound across their temples, one corner of which, sometimes fringed with strings in knots, is allowed to hang down." The Arab women seem to delight in making themselves look ugly. faces, heads, and arms are tattooed and covered with hideous scars; their eye-lashes and eyes are always painted with some dingy black or blue powder;

their lips of a deep and dusky blue; their teeth jet black; their nails and fingers brick red; and their wrists as well as their ankles laden with large metal cinctures studded with sharp knobs and bits of glass. A small button studded with pearl, or a piece of glass, or any other glittering substance, is fastened by a plug and thrust through the cartilage of the nose." According to our notions of beauty this must make the Arabian women very ugly indeed, but I have no doubt that they think such ornaments very great improvements. The mountains and deserts of Syria, Arabia, and northern Africa, are the haunts of the wandering Arabs. Here, uncorrupted by foreign influences, they retain their primitive manners. A true Arab disdains to cultivate the soil. His must be a life of unrestrained freedom. To be an expert robber is an object of ambition. Mounted on their beautiful horses with the speed of the wind they fly through the desert pillaging caravans, and sometimes taking prisoners, for whose release they require a large ransom. The presence of this peculiar people contributes no little to the insecurity of life and property in Palestine. The cultivator of the soil may see in a moment all his fair prospects blighted by an incursion of mounted Arabs, who will strip a field in the twinkling of an eye, and scamper off with the same expedition to their homes in the desert.

6. Jews. We now come to the Jews. Latterly they have increased in numbers in the ancient city of Jerusalem; but everywhere throughout the Turkish dominions they are a despised, degraded, and a persecuted race. Denied all civil privileges, tyrannized over and trampled upon, their character is just what such treatment is calculated to make it. Of all the inhabitants of Palestine none are so poor and so wretched-looking as the Jews. Those who possess wealth are obliged to keep it secret lest the persecuting Turks should render their exactions

more oppressive. It is not uncommon for the traveller to find the outside of a Jew's house dirty and miserable-looking, and the inside well-furnished with all that contributes to comfort and happiness. Jerusalem is still the Holy City of the Jews; and when wandering far away in the various countries of Europe, Asia, and Africa, and struggling against a common persecution and oppression they feel the bitterness of their servitude, thitherward they cast their eyes, and a transient gleam of hope that a brighter day will yet dawn upon Israel, affords a momentary but delusive gladness.

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